



This Book forms part of the
**C. B. N. Cama Collection of
Oriental Literature.**

Presented to the
ASIATIC SOCIETY OF BENGAL
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by his wife.

A GRAMMAR
OF THE
ARABIC LANGUAGE.

**London: C. J. CLAY AND SONS,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE,
Glasgow: 263, ARGYLE STREET.**



**Leipzig: F. A. BROCKHAUS.
New York: THE MACMILLAN COMPANY.
Bombay: E. SEYMOUR HALE.**

A GRAMMAR
OF THE
ARABIC LANGUAGE,

TRANSLATED
FROM THE GERMAN OF CASPARI,

AND EDITED
WITH NUMEROUS ADDITIONS AND CORRECTIONS

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THIRD EDITION
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VOLUME II.

CAMBRIDGE:
AT THE UNIVERSITY PRESS.
1898

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Cambridge :
PRINTED BY J. AND C. F. CLAY,
AT THE UNIVERSITY PRESS.

Cam. 80

ADDENDA ET CORRIGENDA.

VOL. I.

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- 6 c after **الظَّاءُ الْمَشَالَةُ** add: The **ض** is then called **الضَّادُ الْمَهْطُوحَةُ**.
- 11, l. 1, read: **haufun**.
- 14 D read: In combination with **—**.
- 15 B add: **شَوِيَّةٌ مَدَّقٌ** from **مَدَّقٌ**.
- 19, last line, read **إِلَى**.
- 20, Rem. c, read: as [perhaps] in the article; comp. § 345. See my reply to Dr Howell, in the *Asiat. Quart. Rev.* 1897, Vol. iii. n. 5, p. 126 *seq.*
- 21, l. 3 from below, read **ihšāʾ**.
- 30 c add: Hence the use of **رَمَوْ**, *excellent is he in his shooting*, **قَضَوْ** *excellent, or how excellent is he in his judging*, **عَزَوْ**, **طَمَعَ**, **هَيَّو**. Comp. § 183, rem. c.
- 32 B add: **صَعَّدَ فِي الْوَادِي وَصَوَّبَ** *he went up and down the valley*.
- 33 after (c) add: The third form construed with the preposition **بَيْنَ** has not unfrequently the signification of a causative of the sixth form, as **أَخَى بَيْنَ** *he united by brotherhood*, **قَارَبَ بَيْنَ** *he made to be near together*, etc. (Nöldeke, *Zur Grammatik*, p. 26).
- 34, Rem. a. Comp. **أَخْبَرَ** and **خَبَرَ**.
- Rem. b. Comp. **أَقْدَرَهُ**.
- 36 A. **أَشْكَى** is properly *to listen, to give attention to a complaint*, as **أَطْلَبَ**, **أَعْتَبَ**, etc. (Nöldeke, *Z. Gr.* p. 28).

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37 c add : تَقَدَّرَ.

41 c after *narrow* ; add : اِنْعَجَزَ.

47 D add : تَغَطَّطَ (عِطَّطَ).

48, § 70, add : تَعَفَّرَتْ (عَفَّرَتْ).

59, Rem. a. Fleischer, *Alt. Schr.* i. 368 considers the root as a concrete noun.

67, § 117*. Vollers, *Zeitschr. f. Assyriologie*, xii. 134 footnote quotes Kor'an ch. xiii. 12 مُعْتَقِبَاتٌ for مُعْتَقِبَاتٌ (Brid. i. 477, l. 17) as a proof that this form is not restricted to those verbs that have a dental as second radical.

87, Rem. a, read : اسْتَطَاعَ.

91 A add : The tribe of Taiyî' said بَقَا for بَقِيَ رَضَا for رَضِيَ بُنَتْ for بُنِيتُ, so *Hamāsa* vv and comp. De Sacy, *Chrest.* ii. 445.

96, Rem. a. Gāhiz, *Bayān* i. ١٢, 6 and 3 from below has اللَّائِسِيَّةُ opp. اللَّائِسِيَّةُ.

98, Rem. c. On such forms as رَمَوْ, غَزَوْ, قَضَوْ, see above, note to p. 30.

98, Rem. a, delete the remark in square brackets.

108 A read : بِنْتُ طَبَقٍ (Seybold).

110, § 195. They are called also أَسْمَاءُ الْحَدَثِ opp to أَسْمَاءُ الْعَيْنِ (*Hamāsa* ٩٠).

181 A add : وَفَدَّ (Tabari i. 3158, l. 5).

182 read : دُكَّانٌ.

183 add : مَرْكَبٌ a ship (Seybold).

195 (d). The ending -يُونَ is often shortened to -ُونَ, as usually in الْأَشْعَرُونَ for الْأَشْعَرِيُونَ. Other instances are النَّصِيرُونَ, الْخَزْرَجُونَ.

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- 210, footnote. The plur. pauc. of fem. words is ordinarily **أَفْعَلٌ**, of
 masc. words **أَفْعَلَةٌ**.
- 230 c read : **κόμης** (Seybold).
- 233 c : **אִשָּׁה** belongs to **אִשָּׁה**, comp. Aram. **אִשָּׁה** (Seybold).
- 252, Rem. *a*, read : The suffix of the 1st p. sing. **ی** =, when attached
 etc.
- 253, Rem. *b*, read : [Comp. Vol. ii. § 38, *a*, rem. *b*.]
- 271, Rem. *a*. Likewise **الَّذِينَ** instead of **الَّذِينَ** Kor'an xli. v. 29.
- 296, Rem. *c*. A poet allows himself to say **لَأَمَّ الْأَرْضَ وَيْلٌ** (*Hamāsa*

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- 19, Rem. b. Hence it may be followed by a jussive in the apodosis, for instance Gāhiz, *Maḥāsīn*, p. 18, l. 14 **تَوْصِلْ مِنِّي رُفْعَةً إِلَى** **أَمِيرِ الْمُؤْمِنِينَ تَكُونَ أَنْتَ الَّذِي تَكْتُبُهَا تَكُنْ لَكَ عَلَى نِعْمَتَيْنِ** *bring thou a letter from me to the Prince of Believers, written by thyself, so I will be thy debtor for two benefits.*
- 21, § 9. An example of the use of the simple imperfect instead of **لَا يَسْتَعِينُ أَبُو بَكْرٍ** with imperf. is Ṭabarī i. 2225, l. 14 **كَانَ فِي الْبَرَّةِ وَلَا عَلَى الْأَعَاجِمِ بِمُرْتَدٍّ** *Abū Bakr did not employ an apostate either in the war against the apostates, or in that against the barbarians.*
- 30 D. The jussive in the verse (Sibawēh i. 402, l. 8) **فَقُلْتُ لَهُ صَوِّبْ** **وَلَا تَجْهَدَنَّهَ فَيَذِنَكَ مِنْ أُخْرَى الْقَطَاةِ فَتَزْلِقِي** is explained by the elision of **لَا** for **تَزْلِقَنَّ**—**وَلَا يُدْنِيَنَّكَ**—**وَلَا تَمُدُّهَا** *فَتَسْقُقُهَا*.
- 38, second footnote. Another example is Ṭabarī i. 1713, l. 6 **فَمَنْ يَاقَادُرُنَا فِي ذَاكَ يَعْرِفُنَا**.

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- 44 D. The imperative is also often used by poets in the apodosis of a conditional clause, as **إِذَا كُنْتَ عِزَّهُا عَنِ اللَّهِوِ وَالْهَوَى فُكُنْ** *if thou art indifferent to play and love, then thou art a hard stone of the dry cliff*, and Tab. ii. 1574, last l. **وَكُونُوا كَالْبَغَايَا إِنْ خُدِعْتُمْ** *ye shall be like whores if ye suffer yourselves to be beguiled*.
- 121 A. We sometimes find a nominative where we should expect an accusative, as Tab. i. 2009, l. 15 **وَنَسِيَ نَفْسَهُ عَجَلٌ وَدَهْشٌ** *and he forgot to put down his own name being hurried and heedless*, where we must supply **وَهُوَ**.
- 219, l. 7, for **أَكْثَرُ** read : **أَكْثَرُ**.
- 237, § 99. Also the ordinal numbers, e.g. **إِنِّى لِحَادِى عَشَرَ رَجُلًا** *I am the eleventh man* (Tab. i. 3307, l. 1).
- 272 c read : **ذَهَبَ**.
- 298 c add : **فَمَا كَانَتْ إِلَّا عُبْرًا** *they were only passing clouds* (Tab. ii. 1197, l. 3).
- 350 *seq.* footnote. Prof. Hartmann has just published "Das Arabische Strophengedicht, 1. Das Muwāssal."

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PART THIRD.

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PART THIRD.

SYNTAX.

I. THE SEVERAL COMPONENT PARTS OF A SENTENCE.

A. THE VERB.

1. *The States or Tenses.*

1. The *Perfect*, الْمَاضِي (Vol. i., §§ 77, 79), indicates :—

A

(a) An act completed at some past time (the historic tense, the Greek aorist, German imperfect, and English past); as **ثُمَّ جَاءَ زَيْدٌ** *then came Zèid*; **جَلَسُوا عَلَى الْبَابِ** *they sat down at the door*.

(b) An act which, at the moment of speaking, has been already completed and remains in a state of completion (the Greek, German and English perfect); as **أَذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ** *be mindful of my favour, which I have bestowed upon you*.

(c) A past act, of which it can be said that it often took place or still takes place—a use of the perfect which is common in proverbial expressions, and which the Greek aorist also has; as **رَوَتْ الْأَرْوَاءُ** *relaters say (have handed it down by oral tradition from one to another)*; **اتَّفَقَ الْمَفْسِرُونَ** *commentators are agreed (have agreed and still agree)*.

(d) An act which is just completed at the moment, and by the very act, of speaking; as **أَنْشُدْكَ اللَّهَ** *I conjure thee by God*; **بِعُتْكَ هَذَا** *I sell thee this*.

- A (e) An act, the occurrence of which is so certain, that it may be described as having already taken place. This use prevails in promises, treaties, bargains, &c., and after the particle *لَا* not, especially in oaths or asseverations; as فَأَعْطَانَا الْأَمَانَ عَلَى خَلَّتَيْنِ إِمَّا أَنْتَ قَبِلْتَ مَا أَتَيْنَاكَ بِهِ وَإِمَّا سَتَرْتِ وَأَمْسَكْتَ عَنْ أَذَانَا حَتَّى نَخْرُجَ مِنْ بِلَادِكَ give us, therefore, an assurance of safety on one of two conditions, either that thou wilt accept (lit. hast accepted) what we propose to thee (lit. that wherewith we are come to thee), or that thou wilt keep (it)
- B secret and refrain (lit. hast kept it secret and refrained) from doing us any harm, till we get out of thy country; وَاللَّهِ لَا أَقِمْتُ بِمَكَّةَ by God, I shall certainly not remain in Makkah; أَلَيْتَ لَا حَامِرَتْنِي الْخَمْرُ مَا عَلِقْتُ رُوحِي بِجِسْمِي I swear (that) wine shall not make me intoxicated, as long as my soul remains in my body.

- REM. a. When a clause commencing with *لَا* is connected with
- C a previous clause beginning with *مَا* followed by the perfect, or *لَمْ* followed by the jussive, in that case *لَا* does not give to the following verb in the perfect the sense of the future, because it merely supplies the place of these particles; as إِنِّي مَا قَتَلْتُ أَبْنَكَ سَهْوًا وَلَا عَمْدًا I have not killed thy son either inadvertently or designedly, nor have I made his skull a sheath for my sword: بَلَوْتُ مِنَ الْعَجَائِبِ مَا لَمْ يَرَهُ الرَّأُوْنُ وَلَا رَوَاهُ الرَّأُوْنُ I have experienced such wonderful things as neither seers have seen, nor narrators have narrated.
- D

[REM. b. Instances of the perfect retaining its original meaning after a single *لَا* are extremely rare. In later prose, however, we often find *لَا زَالَ* he did not cease, he continued (to do) employed just as *لَمْ يَزَلْ* or *مَا زَالَ* (Fleischer, *Kl. Schr.* i. 446 seq.)]

(f) Something which we hope may be done or may happen. Hence the perfect is constantly used in wishes, prayers, and curses; as رَحِمَهُ اللَّهُ تَعَالَى may God (who is exalted above all) have mercy on

him! *دَامَ مَلَكُهُ* may his reign be long! *جَعَلْتُ فِدَاكَ* may I be made A
thy ransom! *أَبَيْتُ اللَّعْنَ* mayest thou avoid execration (a formula used
in addressing the ancient Arab kings)! *لَعَنَكَ اللَّهُ* God curse thee!
The proper signification of the perfect in this case is, "if it be as I
wish, God has already had mercy on him;" &c. The perfect has this
sense also after *لَا*; as *لَا لَقِيْتُمْ مَا بَقِيْتُمْ ضَرًّا* may you never meet with
harm, as long as you live! *لَا قُصَّ فُوكَ* may thy teeth (lit. month) not
be broken! [neg. of the phrase *قَصَّ اللَّهُ فَاكَ*].—When a conditional
clause precedes the optative, the particle *فَ* must be prefixed to the B
latter, in order that the influence of the conditional particle in the
former may not extend to it; as *إِنْ كُنْتَ أَبْنُ هَمَامٍ فَحَيِّتْ بِإِكْرَامٍ*
if thou art 'Ibn Hammām (lit. the son of Hammām), mayest thou be
saluted with honour!

REM. After the name of God, such perfects as *تَبَارَكَ تَعَالَى*
جَلَّ وَعَلَا, *عَزَّ وَجَلَّ* and the like, are not optative but
•declarative or assertory; as *قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى* God (who is C
blessed and exalted above all) hath said —. [Comp. Vol. i. § 50,
rem. a.]

2. The perfect is often preceded by the particle *قَدْ* (Vol. i.,
§ 362, z). When this is the case, if the perfect has either of the meanings
mentioned in § 1, *b* and *d*, it now implies that the act is really finished
and completed just at the moment of speaking. Its completeness may
consist either (*a*) in the removal of all doubt regarding it, in its perfect
certainty as opposed to uncertainty; or (*b*) in its having taken place D
in agreement or disagreement with what preceded it, in accordance
or non-accordance with what was, or might be, expected, or just a
little before the time of speaking. For example *قَدْ ذَكَّرْنَا وَزَارَةَ جَدِّهِمْ*
خَالِدُ بْنُ بَرْمَكٍ فِي أَيَّامِ الْمَنْصُورِ وَنَذَكَّرُ هَاهُنَا وَزَارَةَ آبَائِنَا we have
already spoken of the vizirate of their grandfather *Ḥālid 'ibn Barmak*
in the reign of *al-Manṣūr*, and we will here speak of the vizirates of
the rest (in this example the just completed act is contrasted with the

- A future one) ; *إِنَّ أَتَيْتَكَ* *q̣d* *قَامَتِ الصَّلَاةُ* *the (time of) prayer is come* ; *قَدْ مَاتَتْ* *thy daughter is, as was expected, dead, or thy daughter is just dead* ; *أَمَّا الْوَلَايَةُ فَقَدْ وَلَّيْتُ أَبْنَكَ مِصْرَ* *as regards the post of governor, I appoint thy son governor of Egypt* (§ 1, d) ; *قَالَ لَهُ وَعَدْتُ* *he said to him, Thou didst promise this, and he replied, I now really fulfil what I promised.*

- REM. a. *قَدْ* immediately precedes the verb, as in the above examples, and can be separated from it only by an oath or asseveration ; as *قَدْ لَعَمْرِي* *قَدْ وَاللَّهِ أَحْسَنْتَ* *by God, thou hast done well* ; *بِثِّ سَاهِرًا* *قَدْ* *by my life, I have passed the whole night awake.*

REM. b. *قَدْ* is called by the grammarians *حَرْفُ التَّوَقُّعِ* *the particle of expectation*, and is said to be used *لِلتَّحْقِيقِ* *to indicate perfect certainty*, or *لِتَقْرِيبِ الْمَاضِي مِنَ الْحَالِ* *to approximate the past to the present.*

- C 3. The Pluperfect is expressed :—

(a) By the *simple perfect*, in relative and conjunctive clauses*, that depend upon clauses in which the verbs are in the perfect ; as *عَرَضَ عَلَيْهِمْ مَا أَمَرَهُ الْمَأْمُونُ* *he laid before them what el-Ma'mūn had ordered* ; *جَلَسَ حَيْثُ جَلَسَ أَبُوهُ* *he sat where his father had sat* ; *فَلَمَّا وَصَلَ الثَّوْرُ إِلَى الْمَوْضِعِ قَوَّلَى هَارِبًا* *and after the bull had come to the place, he turned his back in flight* ; *إِنْهَزَمَ لَمَّا قُتِلَ أَهْلُ بَيْتِهِ* *he fled after his kinsmen had been killed.*

- D

[REM. Whether the perfect in these clauses has the meaning of the pluperfect, must in every single case be decided by the context, or by the nature of things. It may indicate a time identical with, and even posterior to, that indicated by the perfect in the clause

* By a relative or conjunctive clause we mean a clause that is joined to a preceding one by means of a relative pronoun or a connective particle.

upon which it depends. E.g. لَمَّا سَارَ مُوسَى مِنْ مِصْرَ بَيْنَى إِسْرَائِيلَ A
إِلَى الْتَيْهِ نَبَشَ يُوسُفَ وَحَمَلَهُ مَعَهُ فِي الْتَيْهِ when Moses went forth
from Egypt with the Bēnū 'Isrā'īl to the desert, he disinterred Joseph
and carried his remains with him through the desert; لَمَّا آتَحَلَ
وَمَعْنَاهُ حَضَرَتْهُ الْوَفَاةُ سَأَلُوهُ أَنْ يَجْعَلَ لَهُمْ رَئِيسًا
unbound, i.e. was dying, they asked him to give them a chief.]

(b) By the *perfect* with the particle قَدْ, preceded by وَ or without it, provided the preceding clause is one which has its verb in the B perfect; as أَخْرَجَهُ وَقَدْ عَمِيَ he led him out blinded (lit. and he had been blinded); بَكَرَ إِلَى الْفُضْلِ فَوَجَدَهُ قَدْ بَكَرَ إِلَى دَارِ الرَّشِيدِ he went early in the morning to 'el-Fuḍl, and found that he had gone still earlier to the palace of 'ar-Rašid (lit. and found him, he had already gone early). The clauses with قَدْ and وَقَدْ are clauses expressing a state or condition (حَالٌ).

(c) By the verb كَانَ to be, prefixed to the *perfect*; as مَاتَ C
الرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ إِلَى خُرَّاسَانَ لِمُحَارَبَةِ رَافِعِ بْنِ الْكَلْبِ
'ar-Rašid died at Tūs, after he had set out (lit. and he had set out)
for Hūrāsān to combat Rāfi' 'ibn 'el-Lēit. These clauses also express the state (الْحَال).

(d) By كَانَ and the *perfect*, with the particle قَدْ interposed; as كُنْتُ قَدْ رَبَّيْتُ جَارِيَةً وَعَلَّمْتُهَا ثُمَّ أَهْدَيْتُهَا إِلَى الْفُضْلِ I had brought up and educated a female slave; I then presented her to 'el-Fuḍl. D
Sometimes the particle قَدْ is placed before both verbs, instead of between them; as يُرَوَّى أَنَّ رَسُولَ اللَّهِ صَلَّى قَالَ لِعَائِشَةَ رَحْمَهَا وَقَدْ
كَانَتْ نَذَرَتْ أَنْ تُعْتَقَ جُومًا مِنْ وَلَدِ إِسْمَاعِيلَ الْخ
that the Apostle of God (God bless him and grant him peace!) said to 'Ā'isa (God have mercy on her!), after she had vowed (lit. and she already had vowed) to set free some persons of the children of Ishmael, &c.

A REM. a. When one of two or more pluperfects is anterior to the rest in point of time, it is indicated by means of the particle **قَدْ**, the others having merely **كَانَ**; as **مَاتَ الرَّشِيدُ بِطُوسَ وَكَانَ قَدْ خَرَجَ إِلَى خُرَاسَانَ لِمُحَارَبَةِ رَافِعِ بْنِ الْأَلَيْثِ وَكَانَ رَافِعٌ هَذَا قَدْ خَرَجَ** *'ar-Rašīd died at Tūs, after he had set out for Hōrāsān to combat Rāfi' ibn el-Lēit, who had rebelled (lit. and this Rāfi' had already rebelled), and cast off his allegiance, and taken forcible possession of Samarkand.*

B [REM. b. Between **كَانَ** and the perfect a conjunctive clause may be interposed, as **كَانَ لَهَا بَلَغَ صَلَاحِ الدِّينِ خَبَرَ الْعَدُوِّ جَمَعَ الْأُمَرَاءَ** *when the information about the enemy had reached Ṣalāh ed-dīn, he had assembled the emirs.]*

4. (a) If two correlative clauses follow the hypothetical particles **لَوْ** *if*, **لَوْ أَنَّ** *if that*, **لَوْ لَا** [لَوْ مَا] *if not* (Vol. i., § 367, o)*, the verbs in both clauses have usually the signification of our pluperfect subjunctive or potential, though occasionally too of our imperfect

C subjunctive or potential. For instance: **لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا** *if there had been in them (heaven and earth) gods besides God, they would surely have gone to ruin*; **لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً** *if thy Lord had chosen, He would surely have made (all) mankind one people*; **وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ** *and let those fear (God), who, if they should leave (or were to leave) behind them weak offspring, would have fears for them (or would be*

D *afraid on their account)*; **وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِمُ** *and if the people of those towns had believed and feared (Us), We would have surely bestowed upon them blessings from heaven and earth*; **لَوْ كُنْتُمْ مِنْ مَازِنٍ لَمَبْتَ تَسْوِیحُ إِبِلَى**

* The protasis of a sentence, when introduced by **لَوْ لَا**, although it may not have a verb actually expressed, yet includes a verbal idea, viz. that of the verb **كَانَ**.

if I had been one of (the tribe of) Māzin, they (the enemies) would not A
have carried off my camels; وَقَالَ سَعْدُ أَمَا وَاللَّهِ لَوْ أَنَّ بِي قُوَّةٌ مَا أَقْوَى

عَلَى النَّهْضِ لَسَمِعْتَ مِنِّي فِي أَقْطَارِهَا وَسَكَبَهَا زَيْبًا يُجْحِرُكَ وَأَصْحَابَكَ
عَلَى النَّهْضِ أَمَا وَاللَّهِ إِذَا لَأُحِقَّنَكَ بِقَوْمٍ كُنْتَ فِيهِمْ تَابِعًا غَيْرَ مَتَّبِعٍ and Sa'd said:

verily, by God, if I had some strength left that I were able to rise, thou
wouldst hear from me a roaring in its (*El-Medīna's) quarters and
streets, that would drive thee and thy comrades into your holes, and by
God, I would remove thee to a tribe where thou wouldst be a follower,
not followed; لَوْلَا قَوْمُكَ حَدِيثُ عَهْدٍ يُكْفِرُ لَا سَسْتُ الْبَيْتَ عَلَى قَوَاعِدِ B

إِبْرَاهِيمَ had not thy people ceased recently to be in a state of infidelity,

I would surely raise the house on the foundations of 'Ibrāhīm; وَلَوْلَا أَنْ
يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا
يَقُولُونَ قُلُوبُ النَّاسِ أُمَّةٌ وَاحِدَةٌ لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا
وَلَوْلَا فَضْلُ اللَّهِ had it not been for the goodness C

of God towards you and His mercy, ye would surely have followed
Satan, (all) save a few; لَوْلَا عَلَى لَهْلَهٍ عُمَرُ had it not been for 'Alī,

'Omar would surely have perished; لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ had it not
been for you, we would surely have been believers; لَوْلَا هَذَا الْعَامَ لَمْ

أَحْجُجْ had it not been for thee, I would not have gone on pilgrimage

this year (أَحْجُجْ in rhyme for أَحْجُجْ). [With قد inserted in both

clauses لَوْ قَدْ مَاتَ أَمِيرُ الْمُؤْمِنِينَ لَقَدْ بَايَعْتُ فَلَانًا D

if the Prince of the faithful were dead, I would swear allegiance to So-and-so; or only
in the protasis لَوْ قَدْ رَأَى كُلُّ مَنْ مَعَ مُنَسِّ لَأَنْصَرَفُوا عَنْهُ وَتَرَكُوهُ وَحْدَهُ

if all that are with Mūnis had seen thee, they would surely turn away
from him and leave him alone.]—(b) Occasionally كَانَ is placed

between لَوْ and the perfect in the protasis of the sentence, and

- A sometimes **كَانَ** is repeated before the perfect in the apodosis. If this be the case, the signification of the verbs in both clauses is always and necessarily that of the pluperfect; as **لَوْ كُنْتُ عَلِمْتُ ذَلِكَ لَضَرَبْتُكَ** *if I had known this, I would have beaten thee*; **لَوْ كَانُوا عَرَفُوهَا لَمَّا** *if they had known it, they would not have crucified the Lord of glory.*—(c) If the verb of the protasis be an imperfect, and that of the apodosis a perfect, both must be translated
 B by the imperfect subjunctive or potential; as **لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ** *if we pleased, we could smite them for their sins*; **لَوْ نَشَاءُ جَعَلْنَاهُ أَجَاجَا** *if we pleased, we could make it salt water.* [If the verb of the protasis be an imperfect preceded by **كَانَ** and that of the apodosis a perfect, both may be rendered by the pluperfect subjunctive or by the imperfect subjunctive, as **لَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا** *if they had believed in God and His prophet and in what has been revealed to him, they would not have taken them for*
 C *friends*; **لَوْ كَانَ يُنَجِّي مِنَ الْآرِدَى حَذَرٌ نَجَّكَ مِمَّا أَصَابَكَ الْحَذَرُ** *if caution could save from death, surely the caution (of thy friends) would have saved thee from what has befallen thee* (**حَذَرٌ** in rhyme for **حَذَرٌ**).]

REM. a. The apodosis of **لَوْ** (**جَوَابُ لَوْ** the answer, complement, or correlative of *lwa*) is frequently omitted, when the context readily suggests it; as **وَلَوْ أَنَّ قُرْآنًا سِيرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ**

- وَلَوْ أَنَّ قُرْآنًا سِيرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ** *and if the mountains could be made to move by a Kor'an, or the earth be cleft in pieces by it, or the dead be addressed by it,* (scil. *it would be by this Kor'an*); **لَوْ أَنَّ**
 D **لَوْ أَنَّ** *if I were a match for you in strength, or could have recourse to a powerful clan or party, or to a mighty chieftain,* (scil. *I would resist you*); **إِنَّمَا تَوَقَّفْتُ حَتَّى** *I have delayed only until thou couldst see the extent of our forces and of our endurance*;

and if we had been with him with our hearts (heart and soul), A
 (scil. we should have defeated you long ago); وَلَوْ لَمْ يَكُنْ لَهَا مِنْ
 الشَّرَفِ إِلَّا مَوْضِعُ الشَّرَفِ الْمُقَابِلِ لَهَا الْمُطِيلُ عَلَيْهَا الْمَشْهُورُ بِالزَّيْتُونِ
 الْكَثِيرِ الْمُتَمِّدِ فَرَاخٍ فِي فَرَاخٍ and if it (Seville) possessed no other
 glory but the place, called Axarafe, opposite to and overhanging it,
 famous for its numerous olive-trees, (and) stretching leagues by
 leagues, (scil. this would be enough for it, لَكْفَاهَا or لَكْفَى).

[REM. b. The verb expressed or understood in a clause pre-
 ceded by وَلَوْ even if, though, has the same signification as that of B
 the clause to which it is annexed, as أَعْطُوا السَّائِلَ وَلَوْ جَاءَ عَلَى فَرَسٍ
 لَا أَرْجِعُ عَنْ give to the beggar, though he should come on horseback;
 زِمَامِي وَلَوْ طَارَ رَأْسِي قُدَامِي I will not retract my promise of pro-
 tection, even if my head should fly before me; تَصَدَّقُوا وَلَوْ بِظُلْفٍ
 إِيْتِنِي بِدَابَّةٍ وَلَوْ give alms, though it be only a burnt hoof;
 جِمَارًا bring me a beast to ride upon, even if (it should be) an ass
 (§ 41, rem. b); تَرْفَعُ إِلَيْهِ شَكْوَى الْمَظْلُومِينَ فَيَنْصِفُهُمْ وَلَوْ مِنْ وَلَدِهِ U
 the complaints of the wronged were brought before him, and he
 obtained justice for them, even from his own son; إِنَّ أَلَمْتَ حَيَوَانًا
 إِنْ أَلَمْتَ حَيَوَانًا وَلَوْ أَدْنَى الْأَمْرِ فَأَنْتَ مَلْعُونٌ if thou causest an animal pain, however
 little, thou art cursed.]

5. After إِذَا when, as often as (Vol. i., § 367, b), the perfect is
 usually said to take the meaning of the imperfect, the future act
 being represented as having already taken place; as أَجِيْتُكَ إِذَا أَحْمَرَّتْ D
 اَّتَبَسُّرُ I will come to thee when the unripe dates become red; اسْتَجِيبُوا
 لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لَهَا بِحَيَاتِكُمْ respond to God and to the Apostle,
 when he calls you to that which can give you life.—Consequently, if
 the particle إِذَا or مَا be followed by two correlative clauses, the first
 of which extends its conversive influence to the verb of the second,
 the verbs have in both clauses either a present or a future significa-

- A tion. For example: *فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا* and when the promised term of the future life comes (or is come, or shall have come), we will bring you all together (to judgment); *أَتُمِرُّ إِذَا مَا وَقَعَ* *أَتُمِرُّ بِهِ* when it (the punishment) falls (upon you), will ye believe it then? *إِذَا رَاضَ يَحْيَى الْأَمْرَ ذَلَّتْ صَعَابُهُ* when Yahyā takes the matter in hand, its difficulties are easily overcome. In such cases the Latin requires the future-perfect in the first clause, and the future in the second. The imperfect is sometimes used instead of the perfect in the
- B protasis or apodosis; as *وَإِذَا تَتَلَى عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا* and when our verses are read to them, they say, We have heard; *إِذَا أَنَسَ إِلَى الْوَعَى رَأَيْتَهُمْ رَجُلَى كَأَنَّهُمْ رُكْبٌ* men whom, when the shout of ‘Alight for the fray’ is raised, you see on foot (looking as tall) as if (they were) riding (*رُكْبٌ* in rhyme for *رُكْبٌ*); *وَإِذَا رَأَيْتَهُمْ تَعْجَبُكَ أَجْسَامُهُمْ* and when thou seest them, their bodies make thee marvel. Occasionally too the imperfect occurs in both clauses; as *وَإِذَا تَتَلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا أَلْتَنكَرُ* and when our verses are read to them as clear proofs, thou discernest displeasure in the faces of those who disbelieve: *فَإِذَا تَزُولُ تَزُولُ عَنْ مُتَخَمِّطٍ تُخْشَى بَوَادِرُهُ عَلَى الْأَقْرَانِ* and when it (ill fortune) departs, it departs from a proud hero, whose sudden fits of passion are dreaded by his rivals; *وَالنَّفْسُ رَاغِبَةٌ إِذَا رَغَبَتْهَا* [*وَإِذَا تُرِدُّ إِلَى قَلِيلٍ تَقْنَعُ*] the soul is desiring much, if you give her what she wishes,] and when she is reduced,
- D or restricted, to a little, she is content.—If a clause dependent on *إِذَا* is introduced by such a perfect as *كَانَ* or *صَارَ*, the verb governed in the perfect by *إِذَا* is likewise a historical perfect; e.g. *كَانَ إِذَا تَكَلَّمَ أَبْلَغَ* when he spoke, he spoke eloquently; *وَذَكَرَ بَعْضُ أَهْلِ الْعِلْمِ أَنَّ رَسُولَ اللَّهِ* some learned men say that the Apostle of God, when the time of prayer had come, went to the mountain-roads of Mèkka. Here also the imperfect is sometimes

used in the protasis or apodosis, as **فَكُنْتُ إِذَا سَلَّمْتُ عَلَيْهِ لَا يَصِلُ** A
and when I saluted him, my head did not reach to his
waist ; **وَكَانَ إِذَا يَكْسُو أَجَادَ وَأَكْرَمًا** *and when he bestowed raiment, he*
did it in a liberal and generous manner ; **وَكَانَ الْمَلَّاحُ إِذَا عَبَّرَ أَحَدًا**
and the skipper, when he had conveyed a person in his vessel from the one to the
other side, got for pay a bracelet of gold.] If the clause introduced by
إِذَا stands in the middle of a narrative of past events, the perfect has B
also the sense of the historical perfect, [as, **فَجَعَلَ صَاحِبُ الْخَيْلِ**
يَحْشُدُ مِنْهُمْ الزُّمَرَةَ بِرِمَاحٍ أَصْحَابِهِ فَإِذَا جَمَعُوهُمْ قَتَلُوهُمْ
of the cavalry began to drive together parties of them by the spears of
his men ; and when they had collected them, they killed them ; **وَكَانَ**
الْمُعْتَصِمُ طَيِّبَ الْأَخْلَاقِ لَكِنَّهُ إِذَا غَضِبَ لَا يُبَالِي مَنْ قَتَلَ وَمَا فَعَلَ C
El-Mutasim was good-tempered, but when he was angry, he cared not
whom he killed, nor what he did ; **أَذْكُرُ وَنَحْنُ فِي قَرْوِينَ إِذَا جَاءَ اللَّيْلُ**
حَمَلْنَا جَمِيعَ مَا لَنَا فِي سَرَادِيبَ لَنَا فِي دُورِنَا وَلَا نَتْرُكُ عَلَى وَجْهِ الْأَرْضِ
شَيْئًا *I remember whilst we were in Kazwīn, when night came, we*
brought all our things in the cellars of our houses and did not leave
anything on the floor.]

REM. a. The use of **إِذَا** as a conjunction arises in reality out of its original meaning as a temporal demonstrative (see Vol. i., § 367, b). Like **حِينَ**, **وَقْتُ**, **يَوْمٌ**, etc. (see § 78), **إِذَا** is an accusative D in the construct state, and governs a following verbal clause virtually in the genitive*. Under these circumstances, the actions both of the defining clause, introduced by **إِذَا**, and of the clause defined by it, are such as would be appropriately expressed by the imperfect indicative. These two clauses being in correlation, and that which is logically primary (the defined clause) becoming syntactically secondary (the apodosis), either action may—without

* [Comp. however Fleischer, *Kl. Schr.* i. 113, note 1.]

- A reference to their temporal relation to one another or to other actions—be regarded either (a) as beginning or in progress, or (β) as completed and done. In the one case the imperfect will be used, in the other the perfect. As a rule, however, the language has preferred either to represent the action of the defining clause (or protasis) alone by the perfect; or else, which is more common, the actions of both the correlative clauses by the perfect, that of the apodosis being, as it were, conditioned and postulated by that of the protasis. But to what period of time these correlated actions belong,—whether the perfects are to be translated by our past, present or future,—depends entirely upon the considerations stated in Vol. i., § 77, rem. a.
- B

REM. b. The temporal clause introduced by *إِذَا* is often almost identical in meaning with a conditional clause introduced by *إِنْ* (see § 6)*; but it is very rare [in prose] to find *إِذَا* construed with the jussive like *إِنْ* (§§ 13 and 17, c), as *وَإِذَا تُصِيبُكَ مُعْصَاةٌ فَتَجَمَّلْ* (§§ 13 and 17, c), as *تَجَمَّلْ* in rhyme for *تَجَمَّلْ*; [and *إِذَا تَرَزَّنِي تُكْرِمْنِي* when you visit me, you will honour me]

- REM. c. It has been said that when *إِذَا* or *مَا* is immediately preceded by *حَتَّى* *until*, and followed by two correlative clauses, the verbs of which are in the perfect, these perfects take the sense of historical past tenses, expressing a state which closes the action of a previous perfect. This exception to the so-called converse influence of *إِذَا* or *مَا* does not, however, hold good. *حَتَّى* is construed with the perfect to indicate a simple temporal limit, or the effect or result of an act or series of acts; with the imperfect indicative, when this effect or result is regarded not as something actually past, but as yet in progress, as a historical present (see § 15, c, β). This view it is which the Arabic language has chosen to adopt in the case of two correlative clauses, introduced by *إِذَا*,
- D

* [The difference is that *إِنْ* denotes what is possible, *إِذَا* what is ascertained, so that one says *إِنْ جَاءَ زَيْدٌ* if Zaid come, but *إِذَا جَاءَ رَأْسُ الشَّهْرِ* when the beginning of the month shall come.]

after *حَتَّى*. For example: *هُوَ الَّذِي يُسَيِّرْكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى* A
إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ
عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ
مُخْلِصِينَ لَهُ الدِّينَ He it is who letteth you travel by land and by
 sea, until, when ye are on board of ships, and they sail away with
 them (abrupt change of person, instead of with you) with a fair
 wind, and they rejoice in it, there overtakes them (the ships) a
 tempestuous gale, and the waves come on them from every side, and
 they think that they are encompassed, (and) call upon God, professing
 sincere religion; *وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ* B
وَإِذَا أُتُوا عَلَى وَادِي النَّمْلِ قَالَتْ نَمْلَةٌ and unto Solomon
 were gathered his hosts, of jinn and of men and of birds, and they
 were marched on in order, until, when they arrive at the Valley of
 Ants, an ant says—. In this second example the meaning would
 be substantially the same, if we rendered it by *until, when they*
arrived at the Valley of Ants, an ant said, but the translation would
 be less close*. In the next two examples, on the contrary, the C

* [Trumpp, *Der Bedingungssatz im Arabischen*, Sitz. Ber. d. phil.
 hist. Cl. der K. B. Akad. d. Wissensch. zu München, 1881, p. 432 seqq.,
 rejects the theory expounded in rem. c, which is also that of Fleischer
 (*Kl. Schr.* i. 116 seqq.). *حَتَّى*, being properly a preposition, has no
 influence on the signification of the perfect in the following clause.
 This depends on that of the clause to which it is subordinated. The
 same remark applies to the perfects of two correlative clauses intro-
 duced by *حَتَّى إِذَا*. For example: *أَجْرِي حَتَّى إِذَا أَنْتَبَيْتُ* D
فَمَا شَعَرْتُ بِشَيْءٍ حَتَّى إِذَا الْأَسْوَدُ قَدْ دَخَلَ الْبَيْتَ
*بُت BEFORE I WAS AWARE OF ANYTHING, *EL-'ASWAD HAD ENTERED THE ROOM;*
وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ قَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ حَتَّى
إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي and on that day when we bring together
 out of every nation a company of those who have gainsaid our revela-
 tions, kept marching in ranks, until, when they have arrived (before
 God), *He* will say: Did ye treat my revelations as impostures? A
 comparison of this verse from *Qur'ān* xxvii. with that cited above

- A repetition of the act justifies us in the use of the past. وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا يُوْحَىٰ إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى حَتَّىٰ إِذَا أَتَيْنَاكَ الْبُرُوجَ وَظَنُوا أَنَّكُمْ عَنْ الْبُرُوجِ كَافٍ هُمْ لَا يَفْقَهُونَ and We have not sent before thee (any) but men, to whom a revelation was made, of the people of the cities, until, when the apostles were despairing, and were thinking that they were deluded, Our aid came unto them ; فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ and when they had forgotten their warnings, We set open to them the gates of all things, until, when they were rejoicing over what they had got, We laid hold on them suddenly, and lo, they were in despair.
- B

6. (a) After the conditional particle *إِنْ* if (Vol. i., § 367, *f*), and after many words which imply the conditional meaning of *إِنْ* (مَعْنَى

الشَّرْطِ or مَعْنَى *إِنْ*), the perfect is also said to take a future sense, the condition being represented as already fulfilled. In English it may usually be rendered by the present. Such words, for instance,

- C are : *أَيُّ مَنْ* who, whoever, *أَيُّمَنْ* whosoever, *مَا* what, *أَيُّمَا* whatsoever, *مَهْمَنْ* whoerer, *مَهْمَا* whatever, *كُلَّمَا* as often as, *حَيْثُ* where, *حَيْثُمَا* wherever, *مَتَى* when, *مَتَامَا* whenever, *أَيْنَ* where, *أَيْنَمَا* wherever, *كَيْفَ* how, *كَيْفَمَا* however, *أَنَّى* in whatever way, however, *أَيَّانَ* and *أَيَّانَ مَا* when, whenever, *إِذَا* whenever. Examples : *إِنِّي أَخَافُ* *إِنْ* *عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ* I fear, if I rebel (lit. have rebelled) against my Lord, the punishment of a great (i.e. terrible) day ; *وَأَقْتُلُوهُمْ حَيْثُ*

- D *تَقِفْتُمُوهُمْ* and slay them wherever you find them (lit. have found them) ; *وَهُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ* and he is with you wherever you are. The same remark applies to the perfects before and after *أَوْ* or, in such phrases

وَحَشِرَ السَّيِّمَانَ الْغَمَّ shows clearly the influence of the preceding verb on the signification of those in the subordinate clauses. For in the latter we ought to render *until, when they arrived at the Valley of Ants, an ant said.* D. G.]

as *سَوَاءٌ غَابُوا أَوْ حَضَرُوا* it is all the same whether they are absent or A
 present; *سَوَاءٌ عَلَيَّ قُمْتَ أَوْ قَعَدْتَ* it is all one to me whether thou
 standest or sittest; *أَكْرِمِ الضَّيْفَ غَنِيًّا كَانَ أَوْ فَقِيرًا* honour a guest,
 whether he be rich or poor.—(b) If the words *إِنْ*, *أَيُّ*, *مَنْ*, &c., be
 followed by two clauses, the first of which expresses the condition
 [الشَّرْطُ], and the second the result depending upon it [جَوَابُ الشَّرْطِ or
 جَزَاءُ الشَّرْطِ], then the verb in both clauses is put in the perfect*, both B
 the condition and the result being represented as having already taken
 place. For example: *إِنْ فَعَلْتَ ذَلِكَ هَلَكَتَ* if you do this, you will
 perish, lit. if you shall have done this, you have perished or will perish
 (§ 1, e); *مَنْ كَتَمَ سِرَّهُ بَلَغَ مُرَادَهُ* he who (=if one) keeps (has kept) his
 own secret, attains his object; *الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ أَيْنَمَا وَجَدَهَا أَخَذَهَا*
 wisdom is the strayed camel of the believer; wherever he finds it (=if he
 shall have found it anywhere), he lays hold of it (will lay hold of it).— C
 (c) If the perfect after *إِنْ*, *أَيُّ*, *مَنْ*, &c., is to retain its original
 meaning, then *كَانَ*, or one of the *أَخَوَاتُ كَانَ* the sisters of the verb
kāna (such as *صَارَ* to become, *ظَلَّ* to be by day, *بَاتَ* to be by night,
أَصْبَحَ to be in the morning, *أَمْسَى* to be in the evening), must be in-
 serted between those words and the perfect in the protasis, and the
 apodosis must be indicated by the particle *فَ*. For example: *إِنْ كَانَ*
فَقَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ if his shirt is (has been) torn in front, she D

* [The verb in the protasis may never be a *فَعْلٌ جَامِدٌ* an aplastic
 verb, such as have but one tense and no infinitive, as *عَسَى*, *لَيْسَ*.
 Comp. § 187, b. In negative clauses the jussive with *لَمْ* is employed
 (§ 12) with very rare exceptions as *كُورْآنِ* ii. 140 *وَلَنْ أَتِيَنَّ الَّذِينَ*
أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبْعُوا قِبَلَتَكَ even though thou shouldst bring
 every kind of sign to those who have been given the Scriptures, yet they
لَمْ يَتَّبِعُوا they will not follow, for *لَمْ يَتَّبِعُوا*.]

- A *has spoken the truth*; كُنْتُمْ تَوَكَّلُوا بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا *if ye have believed in God, place your trust in Him*; إِنَّمَا أَعُذُّرُ أَوْ فَسَامِحٌ إِنَّمَا أَعُذُّرُ *accept my excuse readily or (at least) be indulgent, if I have committed a crime or a fault.*—(d) But if the perfect after these words is to have the historical sense (English past tense, § 1, a), the verb كَانَ, or one of its “sisters,” must be prefixed to the correlative clauses; e.g. كَانُوا إِنَّمَا بَالَعُوا بَلَعُوا *if they exerted themselves to attain an object, they attained it* [وَكَانَ كُلُّهَا أَتَاهُ شَيْءٌ] *and whenever one of the wild animals came to visit him, he made it his prey*; وَكَانَ مَتَى أَرَادَ خُلْعَهُ دَخَلَ الْبَرِّيَّةَ *and as often as he would throw off his allegiance, he entered the desert*]; though it is also sufficient that the correlative clauses should be dependent upon others that are historical; as إِنَّمَا أَدْرَكْتُ الْعِلْمَ *I attained knowledge only by praising (God), for, whenever I understood (anything), I said, Praise belongs to God.* [(e) If, however, the verb كَانَ, or one of its sisters, after these words, is followed by an imperfect or a participle, we must render it by the present (§ 131), as إِنَّمَا كُنْتُمْ تَحِبُّونَ اللَّهَ فَاتَّبِعُونِي *if ye love God, then follow me*; وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ *nor is it lawful for them to conceal what God hath created in their wombs if they believe in God*; لَيْسَ
- D *if thou speakest the truth, thou hast killed me; if thou liest, thou hast disgraced me.*]

REM. a. What has been said of the temporal إِذَا in § 5, rem. a, is also applicable to the conditional إِنْ, for إِنْ is also originally a demonstrative (compare إِنْ, إِنْ). In this case, however, the language always employs the perfect, never the imperfect indicative, after the conditional word; that is to say, the condition is invariably represented, in reference to the conditioned, as a

completed action, and not as one in progress. On the alternative A use of the Jussive, see §§ 13 and 17, c.

REM. b. The apodosis of **إِنْ** (**جَوَابُ إِنْ**), like that of **لَوْ** (§ 4, rem.), is frequently omitted, when the context readily suggests it; as **إِنْ شَهِدَ لَكَ عَدْلَانِ مِنَ الْمُسْلِمِينَ وَإِلَّا فَاسْتَوْفِ مِنْهُ الْيَمِينَ** if two honest men of the Muslims bear witness in thy favour, (good and well); but if not, demand of him the oath; **إِنْ تُبْتَ وَرَجَعْتَ عَنْ قَوْلِكَ وَإِلَّا** if thou repentest and recantest what thou hast said, (good and well, or I will forgive thee); but if not, I will order the slaves to slay thee alive. [Comp. § 186, rem. c, footnote. By this omission **وَإِنْ** though (§ 17, c, rem. a) acquires the meaning of nevertheless, as in the saying of the Prophet **وَإِنْ ارْكَبْهَا** ride her (the camel) nevertheless (though she be destined for sacrifice), *Lisān* xvi. 179.] B

REM. c. Where **أَيَّ**, **مَنْ** and **مَا** are interrogatives or simple relatives, **أَتَى**, **أَيْنَ** and **كَيْفَ** interrogatives, and **حَيْثُ** C a simple relative adverb, without any admixture of the conditional signification of **إِنْ**, perfects dependent upon them retain their original sense.

7. After the particle **مَا**, as long as, whilst, as often as (Vol. i., § 367, p), the perfect takes the meaning of the imperfect (present or future); as **لَا لَقِيتُمْ مَا بَقِيتُمْ ضَرًّا** may you never meet with harm (§ 1, f), as long as you live! **الْأَنَاسُ مَا دَامُوا فِي الْحَيَاةِ الدُّنْيَا غَافِلُونَ** D men are careless, as long as they live in this world (lit. remain in the life of this world); **لَا أَنْسَاكَ مَا ذَرَّ شَارِقُ** I will not forget thee, as long as a sun rises; **الْبَهْرُ مَا دَعَوْتَهُ أَجَابَ** care answers, as often as (or whenever) you call it. If this imperfect is to be historical, the rule laid down in § 6, d, must be observed. The negative as long as not is always expressed by **مَا لَمْ** with the jussive (see § 12).

REM. The Arab grammarians regard this **مَا** as **ظَرْفِيَّةٌ**

A or زَمَانِيَّة, i.e., as equivalent to a verbal noun or infinitive in the accusative of time. They say that مَا دُمْتَ حَيًّا, *as long as thou remainest alive*, is equivalent to دَوَامَكَ حَيًّا or مُدَّة دَوَامِكَ حَيًّا. This cannot, however, be the case, for whence then would come the conversive force of this مَا? It is in fact only a variety, in its application to time, of the مَا الشَّرْطِيَّة or *conditional mā* (§ 6, a).

B 8. The Imperfect Indicative (الْمَضَارِعُ الْمَرْقُوعَةُ) does not in itself express any idea of time; it merely indicates a *begun, incomplete, enduring* existence, either in *present, past, or future time*. Hence it signifies :—

(a) An act which does not take place at any one particular time, to the exclusion of any other time, but which takes place at all times, or rather, in speaking of which no notice is taken of time, but only of duration (the *indefinite present*); as الْإِنْسَانُ يَدْبِرُ وَاللَّهُ يَقْدِرُ *man*

C *forms plans and God directs them (man proposes, God disposes)*; بِالْأَبْرِ يَسْتَعْبُدُ الْحُرُّ *the free man is enslaved by benefits (conferred upon him)*.

(b) An act which, though commenced at the time of speaking, is not yet completed,—which continues during the present time (the *definite present*); as اللَّهُ يَعْلَمُ بِمَا تَعْمَلُونَ *God knows what ye are doing*. Hence its use as a historical present in lively descriptions of

D past events; e.g. قَالَ طَلْحَةُ فَأَخْرَجَ أَعْدُو قَالِبُسَ دِرْعَى وَأَخَذَ سَيْفَى وَأَطْرَحَ دَرَقَتَى فِي صَدْرَى *said Talha, So out I run, and put on my coat of mail, and seize my sword, and cast my shield on my breast*.

(c) An act which is to take place hereafter (the *simple future*); as وَأَتَّقُوا يَوْمًا لَا تَجْزَى نَفْسٌ عَنْ نَفْسٍ شَيْئًا *and fear a day (in which) a soul shall not make satisfaction for a soul at all, or shall not give anything as a satisfaction for a soul*; فَاللَّهُ يَحْكُمُ *but God will judge between them on the day of the resurrection*.—To render the futurity of the act still more distinct,

the adverb سَوْفَ (Vol. i. § 364, e), or its abbreviated form س (Vol. i. § 361, b), in the end, is prefixed to the verb; as وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا and whoever does this maliciously and wrongfully, we will burn him with hell-fire; سَنَبَيِّنُهُ فِي مَوْضِعِهِ we will explain it in its (proper) place; سَتَكْفَى مِنْ عَدُوِّكَ كُلِّ كَيْدٍ thou shalt be protected (through God's grace) from every machination of thine enemy.

REM. a. سَوْفَ may have the asseverative لَ prefixed to it, as وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى and verily thy Lord will give thee (abundance) and thou wilt be content; and it may be separated from its verb by a verb which is void of government, as in the verse وَمَا أَدْرِي وَسَوْفَ أَخْلَأُ أَدْرِي أَقَوْمُ آلِ حِصْنٍ أَمْ نِسَاءٌ and I do not know, but I shall (I think) know, whether the family of Hishn are a band of men or women.—Rare forms are سَفْ, سَوْ, and سَيْ.

[REM. b. The simple future has sometimes the sense of a polite order or request; as فَقَالَ لَهُ سُلَيْمَانُ تَنْصَرِفُونَ وَتَرَى فِيهَا بَيْتَنَا then Sulaimān said: Depart now, and we will consider between ourselves (Tabarī ii. 544, l. 7); وَقَالَ لِإِبْرَاهِيمَ أَنْتَ دَخِلْ أَصْلَحَ اللَّهُ الْأَمِيرَ and he said to Ibrāhīm: Have the kindness to enter, God bless the Emīr; فَأَمَّنَهُ فَقَالَ لَهُ خَالِدٌ تُوْمَنُهُ يَا أَمِيرَ الْمُؤْمِنِينَ فَأَمَّنَهُ and Hālid said to him: Grant him indemnity, O Prince of the faithful, and he did so (Aḡ. xvii. 164, l. 14). D. G.]

(d) An act which was future in relation to the past time of which we speak. When this is the case, the imperfect is simply appended to the preceding perfect without the intervention of any particle, and forms, with its complement*, a secondary, subordinate clause, expressing the state (الْحَالُ) in which the subject of the previous perfect found himself, when he completed the act expressed by that perfect [حَالُ]

* That is to say, any word or words governed by, or otherwise connected with, it.

- A **أَتَى إِلَى عَيْنٍ جَاءَ إِلَيْهِ يَعُودُهُ**; *as he came to him to visit him*; **ثُمَّ اسْتَوَى عَلَى الْعَرْشِ** *he came to a spring of water to drink*; **يُدَبِّرُ الْأَمْرَ** *then He seated Himself on the throne to administer the rule (of the Universe)*; **أَرْسَلَ يُعَلِّمُهُ بِذَلِكَ** *he sent to inform him of this*; **أَجْمَعَ يَمْكُرُ بِالْيَهُودِ** *he determined to circumvent the Jews*, *Aq. xix. 96, i. 6. R. S.].*

- (e) An act which continues during the past time. In this case too the imperfect is appended to the perfect without the interposition of any connective particle, and forms, with its complement, a secondary, subordinate clause, expressing the state (**الْحَالُ**) in which the subject of the previous perfect found himself, when he did what that perfect expresses [**حَالُ مُقَارِنُ**]; as **جَاءَ زَيْدٌ يَضْحَكُ** *Zèid came laughing*; **إِنْكَفَأَ يَحْمَدُ مَغْدَاهُ** *he returned, congratulating himself on (lit. praising) his morning-walk*; **ظَعَنَ يَقْتَادُ الْقَلْبَ بِأَزِمَّتِهِ** *he set out, leading (as it were) my heart by its bridle*; **فَلَبِثْنَا نَرْقُبُهُ رَقَبَةً أَهْلَةً الْأَعْيَادِ** *and we remained watching for him as one watches for the new-moons of the festivals*; **فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ** *and one of them came to him, walking bashfully*; **وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ** *and they came to their father in the evening, weeping*. As the above examples show, the imperfect is in this case generally rendered in English by the participle.

- D **REM. a.** After the negative particle **لَا**, the imperfect retains its general idea of incompleteness and duration; as **خَرَجَ لَا يَعْلَمُ أَيْنَ هُوَ** *he went out, not knowing, or without knowing, where he was*; **لَا يُكْرِمُ السَّخِيُّ الْبَخِيلُ** *the liberal (man) does not respect the stingy*. —After the negative particle **مَا** it takes the meaning of the present; as **مَا يَزْكِي إِلَّا نَسَانَ بِشَهَادَةِ أَهْلِ بَيْتِهِ** *a man is not declared righteous by the evidence of his own household*; **مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ** *the*

unbelievers among those who possess a (revealed) book, and among A
the polytheists, do not wish that any good should be sent down unto
you from your Lord; إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنْ الْكِتَابِ

وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا
يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ they who hide the book which God hath sent
down, and buy with it something of small price, these swallow down
into their bellies nothing but fire, and God will not speak to them on
the day of judgment.

REM. b. According to the Arab grammarians, the imperfect B
indicative is used لِلْحَالِ, to indicate present time (الزَّمَانُ الْحَاضِرُ),
and لِلْإِسْتِقْبَالِ, to indicate future time (الْمُسْتَقْبَلُ), less correctly
(أَلَّا).

9. To express the imperfect of the Greek and Latin languages,
كَانَ is frequently prefixed to the imperfect; as كَانَ يُحِبُّ الشَّعْرَ
كَانَ يَرْكَبُ فِي كُلِّ يَوْمٍ عِدَّةً وَالشَّعْرَاءُ he was fond of poetry and poets;
وَكَانَ يَكُونُ بِهَا قَائِدٌ he used to ride out every day several times;
فِي أَلْفِ رَجُلٍ and there used to be (stationed) in it (the city)
a general with a thousand men; رَجَالٌ كَانُوا يَكُونُونَ مَعَ الْمُلُوكِ
men who used to live with the princes. If this signification is to
be attached to several imperfects, it is sufficient to prefix كَانَ
to the first alone.—If one or more perfects precede the imperfect,
or if the context clearly shows that the verb in the imperfect
has the sense of the Latin imperfect, كَانَ need not be prefixed to it; D
as وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ and they followed what
the evil spirits read (or recited, or followed) in the reign of Solomon;
قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ Say, Why then did ye kill the
prophets of God before? Here تَتْلُو and تَقْتُلُونَ stand for كَانَتْ تَتْلُو
and كَانَتْ تَقْتُلُونَ. [So in poetry after قَدْ; see Vol. i. § 362, r,
footnote. R. S.]

- A **10.** To express the future-perfect, the imperfect of كَانَ (يَكُونُ) is frequently prefixed to the perfect, the particle قَدْ being sometimes interposed. For example, وَسَأَسْتَأْجِرُ أَقْوَامًا يَحْمِلُونَهُ إِلَىٰ مَنْزِلِي وَأَكُونُ أَنَا آخِرَهُمْ وَلَا يَكُونُ بَقِيَ وَرَأَيْ شَيْءٍ يَشْغَلُ فِكْرِي بِفَعْلِهِ وَنَقْلِهِ وَأَكُونُ قَدْ اسْتَظْهَرْتُ لِنَفْسِي فِي إِرَاحَةِ بَدْنِي عَنِ الْكَدِّ بِبَسِيرِ أُجْرَةٍ أُعْطِيَهَا لَهُمْ and I shall hire some people to carry it to my house, and I shall be the last of them (to depart), and there shall not have been left (shall not be left) behind me anything to occupy my mind with the doing or removing of it, and by the trifling pay I give them, I shall have provided help for myself (so as) to spare my own body all the labour.
- B

[REM. In dependent clauses introduced by أَنْ the future-perfect becomes the perfect of the subjunctive, e. g. يَجِبُ أَنْ يَكُونَ ذَهَبَ it cannot be but that he has gone (abierit); اِخْتَلَفَ الْمُتَكَلِّمُونَ فِي

كَوْنِ اللَّهِ (— أَنْ يَكُونَ اللَّهُ) أَمَرَ the theologians disagree about

- C God's having ordered (jusscrit).]

- 11.** The *Subjunctive* of the imperfect (الْمُضَارِعُ الْمَنْصُوبُ) has always a future sense after the adverb لَنْ not (Vol. i. § 362, *hh*), and the conjunctions أَنْ that, لَا أَنْ or أَلَّا that not, كَيْ and لِكَيْ that, لَنْ يَدْخُلَ and لِكَيْلَا that not, حَتَّى till, until, and لِي that; as لَنْ يَدْخُلَ أَلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَىٰ none shall enter Paradise except those who are Jews or Christians; أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ do ye think that ye shall enter Paradise? See § 15.
- D

12. The *Jussive* of the imperfect (الْمُضَارِعُ الْمَجْزُومُ), when dependent upon the adverbs لَمْ not, and لَمْ يَكُنْ not yet (Vol. i. § 362, *ff*, *gg*), has invariably the meaning of the perfect. For example: أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ hast thou not learned (or dost thou not know) that God's is the sovereignty over the heavens and the earth? أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا

مِنْ قَبْلِكُمْ *do ye think that ye shall enter Paradise, before there shall* A
have come (lit. and there has not yet come) *upon you the like of what*
came upon those who passed away before you? وَلَئِنْ تَمْضِ لِّلْبَيِّنِ
 إِذَا مَرَّتْ عَلَيْهِ شَهْرٌ *is this (the case), before our parting is*
an hour old (lit. and an hour has not yet gone by since parting)? *How*
then, when months shall have passed over it? أَرَأَيْتَ أَتَرْحَلُ غَيْرَ أَنَّ رِكَابَنَا
 لَمَّا تَزَلْ بِرِحَالِنَا *our departure is close at hand, save that our camels* B
have not yet moved off with our saddles (i.e. we have all but started);
 إِنْ لَمْ تَفْعَلْ ذَلِكَ هَلَكْتَ *if you do not do this, you will perish* (§ 6, b);
 لَمْ يَكُنْ يُحِبُّ الشَّعْرَ وَالشُّعْرَاءَ *he was not fond of poetry and poets* (§ 9).

REM. The grammarians put the distinction between لَمْ and
 لَمَّا in this way, that لَمْ يَفْعَلْ is the negation of فَعَلَ, but
 لَمَّا يَفْعَلْ the negation of قَدْ فَعَلَ, [meaning *he has not yet done it, but he will*
certainly do it afterwards; see Bèid. on Kor'an iii. 136. R. S.] C

13. After إِنَّ and the various words that have the sense of
 إِنَّ the jussive has the same meaning as the perfect (§ 6); as
 إِنْ تَخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمَهُ اللَّهُ
 مَا تَفْعَلُوا مِنْ خَيْرٍ *whether ye hide what*
is in your breasts, or disclose it, God knoweth it; إِنْ تَعْمَلُوا
 فِي إِسْلَامٍ كَيْفَ يَكُنْ عَمَلُكُمْ *whatewer good ye do, God knoweth it;*
 إِنْ تَصِفُوا أَوْلِيَاءَ النَّبِيِّ *if, now that thou hast become a Muslim, thou*
doest a good work, thou wilt be rewarded for it; إِنْ تَنْصِفُوا
 يَا آلَ مَرْوَانَ نَقْتَرِبْ إِلَيْكُمْ *if ye do us justice, O family of Mèrwān, we will* D
draw near to you; أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ *whenever ye are, death*
will overtake you; مَتَى أَضَعُ الْعِمَامَةَ تَعْرِفُونِي *when I lay aside the*
turban, ye recognize me; فَمَنْ يَسْتَجِرْنَا لَا يَخَفُ بَعْدَ عَقْدِنَا وَمَنْ لَا
 يُصَالِحْنَا يَبْتَغِ غَيْرَ نَائِمٍ *he who seeks our protection has nothing to fear*
after our covenant; but he who does not come to terms with us will pass

A *his nights without sleep.* See § 17, c.—When the first of two correlative clauses contains a verb in the imperative, and the second in the jussive, then the jussive has the same meaning as if the first clause had contained a verb in the jussive preceded by **إِنْ***; e.g. **قَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا** *they said, Become Jews or Christians, (and) ye will be guided aright.* Here **كُونُوا** is equivalent to **إِنْ تَكُونُوا**, *If ye become Jews or Christians, ye will be guided aright.* See § 17, c.

B [REM. a. **كَيْفَ** and, according to the school of Basra, also **كَيْفَمَا** form an exception to the rule that the jussive may be employed in the two correlative clauses. Many grammarians allow no other correlative clauses after these particles, but those that contain the imperfect indicative of the same verb, as **كَيْفَ تَصْنَعُ أَصْنَعُ** *as thou doest, so will I do.* See, however, an example of the jussive in both clauses, § 17, c.]

C [REM. b. After **أَلَا** both the jussive and the indicative may be used in the two correlative clauses, as **أَلَا تَنْزِلُ تَأْكُلُ** and **أَلَا تَأْتِينِي أُحَدِّثُكَ** *will thou not alight and eat? will thou not come to me, (then) I will tell thee?*]

14. The *Energetic* forms of the imperfect have always a future sense; as **لَئِنْ أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ** *if thou deliverest us from this (danger), verily we will be of (the number of) the grateful;* **وَاللَّهِ لَأَضْرِبَنَّ عُنُقَكَ** *by God! I will cut thy head off* (lit.

D *strike thy neck).* See § 19.

2. The Moods.

15. The *Subjunctive* mood occurs only in subordinate clauses. It indicates an act which is dependent upon that mentioned in the previous clause, and future to it in point of time (see § 11); and

* [Trumpp, *Der Bedingungssatz*, p. 369 seq., rejects this view of the matter, making a distinction between the jussive in the apodosis of an imperative and that of a conditional protasis.]

hence it mostly corresponds to the Latin subjunctive after *ut*. It A is governed by the following particles.

(α) a. By أَنْ *that*, after verbs which express inclination or disinclination, order or prohibition, duty, effect, effort, fear, necessity, permission, etc.; لَا أَنْ or أَلَّا *that not*; and لَنْ (for لَا أَنْ, i.e. لَا يَكُونُ أَنْ *it will not be or happen that*) *certainly not, not at all*. For example: أَرَدْتُ وَأَحْبَبْتُ أَنْ أُبَيِّنَ لَهُمْ طَرِيقَ التَّعَلُّمِ *I wished and desired to make plain to them the path of learning*; لَا يَأْبَ كَاتِبٌ أَنْ B يَنْبَغِيَ أَنْ يَنْوِيَ *let no one who can write, refuse to write*; اَلْتَمَعِلْمُ بِطَلَبِ اَلْعِلْمِ رِضَا اَللّٰهِ *it behoves the learner to strive by his seeking after knowledge to please God*; يَجُوزُ أَنْ يَكُونَ اَلتَّصَبُّ *it may be the accusative*; قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا *He (God) said, Get thee down then from it (Paradise). for it is not for thee to behave with pride in it*; اَمَرْتُكَ بِأَنْ تَفْعَلَ كَذَا *I commanded thee to do such a thing*; اِنِّىْ اَخَافُ اَلَّا يَتْرُكْنِىْ *I am afraid he will C not leave me, or, in accordance with a particular idiom of the language [§ 162], I am afraid he will leave me*; مَا مَنَعَكَ اَلَّا تَسْجُدَ *what hath hindered thee from worshipping (him)?* لَنْ تَمَسَّنَا النَّارُ اِلَّا اَيَّامًا مَّعْدُودَةً *the fire (of hell) shall certainly not touch us save for (shall certainly touch us only for) a certain number of days*; لَنْ يَدْخُلَ الْجَنَّةَ اِلَّا *none shall enter Paradise save those who are Jews or Christians*; فَلَنْ اُبْرَحَ اَلْاَرْضَ حَتّٰى يَأْذَنَ لِىْ اَبِىْ *I will therefore not quit the land (of Egypt) until my father gives me leave. D*

[REM. If we wish to indicate that the thing ordered or resolved upon has actually been done, the verb may be followed by أَنْ with the perfect, as اِنَّهٗ تَعَالٰى لَهَا قَدَرٌ اَنْ اَحْيَاهَا اَوَّلًا قَدَرٌ اَنْ يُحْيِيَهَا ثَانِيًا *after God had decreed to call them to life for the first time (as He did), He decreed to call them to life a second time* (see Fleischer, *Alt. Schr.* i. 525 seq., ii. 356).—In later times اَنَّ with the indicative of the imperfect is often employed as the equivalent of أَنْ with the

- A subjunctive, as in the verse **كَلَّمَا رُمْتُ أَنْ أَقْدِمَ خَيْرًا لِمَعَادِي وَرُمْتُ**
أَنْتَى أَتُوبُ *as often as I intend to send onward some good deed for my*
future life and to repent toward God (see Fleischer, *Kl. Schr.* i. 526
seq..)]

(β) But if the verb to which **أَنْ** is subordinate, does not indicate any wish, effect, expectation, or the like,—and the verb which is governed by **أَنْ** has the meaning of the perfect or present,—the indicative of the perfect or imperfect is used after **أَنْ**; as **أَعْجَبَنِي أَنْ**

- B **قُمْتُ** *it pleased me that thou stoodest up*; **أَعْلَمُ أَنْ قَالَ** *I know that he said*; **أَعْلَمُ أَنْ يَنَامُ** *I know that he is asleep*. As **أَنْ** *quod, ὅτι*, with a pronoun (**أَنْتَ**, etc.), is more usual in such clauses, the native grammarians designate **أَنْ**, when it has the same meaning as **أَنْتَ** and governs the indicative, by the name of **أَنْ** *الْمُخَفَّفَةُ مِنَ الثَّقِيلَةِ* *the 'an that is lightened from the heavy form*, or, more shortly, **أَنْ** *الْمُخَفَّفَةُ* *the lightened 'an*; but when it is equivalent to the Latin *ut*, they call
- C it **أَنْ** *التَّاسِيبَةُ* *the 'an that governs the subjunctive* (**الْمُضَارِعُ الْمُنْصُوبُ**). After verbs of thinking, supposing, and doubting, when they refer to the future, **أَنْ** may govern the indicative of the imperfect, as **الْمُخَفَّفَةُ**, or the subjunctive, as **التَّاسِيبَةُ**; e.g. **ظَنَنْتُ أَنْ يَقُومَ** *I think he will get up*.

REM. α. **أَنْ** is in these cases **مَصْدَرِيَّةٌ**, that is to say, **أَنْ** with the following verb is equivalent in meaning to the *maṣdar* or

- D infinitive of that verb; e.g. **وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ** *and that ye fast is better for you* (**أَنْ تَصُومُوا** = **صِيَامُكُمْ**); **أُرِيدُ أَنْ أَزُورَكَ** *I wish to visit thee* (**أَنْ أَزُورَكَ** = **زِيَارَتُكَ**); **أَعْجَبَنِي أَنْ قُمْتُ** *it amazed me that thou stoodest up*.

REM. b. The omission of **أَنْ** before the subjunctive is very rare; as **خُذِ اللَّصَّ قَبْلَ يَأْخُذَكَ** *order him to bury it*; **مُرْهُ بِحَفْرِهَا** *seize the thief before he can seize thee*; and in the verses **أَلَا أَيُّهَا ذَا**

أَلَّا أَجْرِي أَحْضَرَ الْوَعَى وَأَنْ أَشْهَدَ اللَّذَاتِ هَلْ أَنْتَ مُخْلِدِي *O thou A*
that hinderest me from being present in battle, and from taking part
*in amusements, canst thou make me live for ever?**—The gram-
 marians tell us that some of the Arabs construed أَنْ always with
 the imperfect indicative, as أُرِيدُ أَنْ تَقُومَ *I wish thee to stand*
up; and, according to the reading of Ibn Muḥèṣin, Kōr'ān ii. 233
 لِمَنْ أَرَادَ أَنْ يَتِمَّ الرِّضَاعَةَ *for him who desires to complete the time of*
suckling; whilst others let it govern the jussive, as in the half- B
 verse تَعَالَوْا إِلَيَّ أَنْ يَأْتِنَا الصِّيدُ نَحْطِبِ *come, until the game comes*
(or is brought) to us, let us gather firewood.

[REM. c. Sometimes أَنْ seems to have the meaning of *lest, for fear*
that, as in the verse عَمَرَ بْنَ عِمْرَانَ حَبُوتٌ بِهَجْمَةٍ مَكَانَ قُلُوبٍ رَازِمٍ *I have given*
Amr ibn Imrān a hundred camels for a young
beast unable to rise, for fear lest I should be blamed (Ḥamāsa, p. 256,
 l. 3); أَعَدْتُ السِّلَاحَ أَنْ يَجِيَءَ عَدُوٌّ فَأَدْفَعَهُ *I have prepared arms for C*
fear that an enemy should come, in which case I may repel him;
 أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا *for fear lest the one of them*
should make a mistake, in which case the other may remind her
 (Kōr'ān ii. 282). In these and similar phrases (Kōr. iv. 175,
 vi. 157, xlix. 2, Lane p. 106, b) the interpreters supply مَخَافَةً or
 كَرَاهَةً. In others it may be explained by the preceding words
 implying a prohibition, as Kōr. xxxv. 39, Tab. i. 657, l. 8, 3026,
 l. 2. In the verse (Ḥarīrī, *Dorrāt*, 88) أَوْصِيكَ أَنْ يَحْمَدَكَ الْأَقَارِبُ D
 أَوْصِيكَ--وَيَرْجِعَ الْمُسْكِينُ وَهُوَ خَائِبٌ *may have the meaning of*
I warn thee lest thy near relations should praise thee, but the
poor return disappointed. D. G.]

* [Bèidāwī on Kōr'ān ii. 77 reads أَحْضَرَ, adding that, if أَنْ is
 omitted, the verb is put in the indicative. R. S.—Comp. Ḥamāsa,
 p. 438, l. 6 *seq.* and see also Lane p. 104 c, on Kōr'ān xxxix. 64
 أَفَغَيْرَ اللَّهِ تَأْمُرُونَنِي أَعْبُدُ.]

- A (b) By *ل* that, in order that ([called *لَا مَ كَى*] originally a preposition, Vol. i. § 366, c); *لَكَى*, *لَكَى*, and *لَآن*, that, in order that; *لَكَىلا*, *لَكَىلا*, and *لَآنلا*, that not, in order that not; particles which indicate the intention of the agent and the object of the act. For example: *تُبْ لِيَغْفِرَ لَكَ اللَّهُ* *repent, that God may forgive thee*; *إِذَا حَفِظْتَ شَيْئًا فَعَلِّقْهُ كَى* *it behoves the Muslim to ask God (who is exalted above all) for health, that He may preserve him from misfortunes*; *كَيْمًا أُعِدَّهُمْ* *when you learn anything, write it down, so that you may constantly refer to it*; *كَيْمًا أُعِدَّهُمْ* *that I may prepare them*; *تَعَلَّمُوا لَكَى تَعَلَّمُوا* *learn that ye may teach*; *وَأُمِرْتُ لِآنْ أَكُونَ* *learn that ye may teach*; *وَأُمِرْتُ لِآنْ أَكُونَ* *and I am ordered (this) in order that I may be the first of the Muslims (of those who surrender themselves to Him)*; *لَكَىمًا تَعَلَّمِينِ صَادِقًا* *truth: thou desirest to take me as thy lover together with Hālid*; *لَكَىمًا تَعَلَّمِينِ وَخَالِدًا* *we have not occupied ourselves with giving an account of this, in order that the book might not become too long*; *كَيْلَا يَكُونَ دَوْلَةٌ بَيْنَ الْأَغْنِيَاءِ* *that it (the spoil) may not be a thing taken by turns among the rich of you*; *لَكَىلَا تَأْسُوا عَلَى مَا فَاتَكُمْ* *that ye may not grieve over what escapes you*; *إِنَّمَا قَالَ ذَلِكَ لِئَلَّا يُسْتَحَفَّ بِالْعِلْمِ* *he said this only in order that learning might not be disparaged*.

REM. a. After *ل* the grammarians assume the ellipse of *أَنْ*, which always appears before the negative, *لَآنلا*. The insertion of *أَنْ* is allowable, as *لَآنْ أَقْرَأَ*, or *جِئْتُكَ لِأَقْرَأَ*, *I am come to thee to read* (whence some translate *وَأُمِرْتُ لِآنْ أَكُونَ* *أَوَّلَ الْمُسْلِمِينَ* by *and I am ordered to be the first of the Muslims*); except when it is

the *لَا مَرُ الْجُحُودِ* or *lām of denial*, i.e. when it is the predicate of A
مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ or *لَمْ يَكُنْ مَا كَانَ* *God was*
not one to chastise them whilst thou wast among them; *لَمْ يَكُنْ زَيْدٌ*
لَمْ يَشْرَبِ الْخَمْرُ *Zèid was not a man to drink wine.*

REM. b. The addition of *مَا الْمَصْدَرِيَّةُ* appears sometimes to
 interrupt the government of *كَيْ*, as in the verse *إِذَا أَنْتَ لَمْ تَنْفَعْ*
كَيْ *فَضْرُ قَانَمَا يُرَجَى الْفَتَى كَيْمَا يَضُرُّ وَيَنْفَعُ* when thou canst not benefit,
 then harm; for nothing is expected of a man but that he should harm B
 or benefit. Sometimes *أَنْ* is added to strengthen the regimen; as
كَيْمَا أَنْ تَغُرَّ وَتُخْدَعَا that thou mayest deceive and beguile; *لَكَيْمَا*
أَنْ تَطِيرَ لِقَرْيَتِي that thou mayest fly to my village.

(c) a. By *حَتَّى* (also originally a preposition, Vol. i. § 366, k),
 until, until that, that, in order that, when it expresses the intention
 of the agent and the object of the act, or the result of the act, as
 taking place not without the will of the agent or, at least, according to
 his expectation. For example: *لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ* C
إِلَيْنَا مُوسَى we will not cease to stand by it (worshipping it), till Moses
 return to us; *لَا بَدَّ مِنَ التَّأَمُّلِ قَبْلَ الْكَلَامِ حَتَّى يَكُونَ صَوَابًا* we must
 meditate before we speak, in order that our words may be appropriate;
لَا يَنْبَغِي أَنْ لَا يُضْعَفَ النَّفْسُ حَتَّى يَنْقَطَعَ عَنِ الْعَمَلِ he must not weaken
 the spirit so that he is hindered from acting; *قُولُوا لَهُ إِنْ شَاءَ فَلْيَجْلِسْ*
وَلْيُعْطِنِي يَدَهُ حَتَّى أَقِيمَهُ أَوْ يُقْعِدْنِي D
 and give me his hand, that I may force him to rise or he force me to sit
 down.—β. But if *حَتَّى* expresses only a simple temporal limit, or the
 mere effect or result of an act, without any implied design or ex-
 pectation on the part of the agent, it is followed by the perfect or the
 indicative of the imperfect. For example: *سَارُوا حَتَّى طَلَعَتِ الشَّمْسُ*
فِيهِرَبُ حَتَّى أَبْعَدَ they journeyed till the sun rose; and so he fled till he
 got a great way off; *مَرِضَ حَتَّى لَا يَرْجُوهُ* he is so ill that they have no

- A *hope of his living*; خَيْرُ النَّاسِ رَجُلٌ فِي شَعْفَةٍ فِي غَنِيمَةٍ لَهُ يَعْبُدُ اللَّهَ حَتَّى يَأْتِيَهُ الْمَوْتُ *the best of men is a man on a hill-top, amid a small flock of his own, who serves God until death comes to him.*

REM. a. After حَتَّى the grammarians assume the ellipse of كَيْ or إِلَى أَنْ and say that it is equivalent in meaning to كَيْ or إِلَى أَنْ, as اِضْرِبِ الثَّيْفَ حَتَّى يَتُوبَ *beat the thief until (إِلَى أَنْ) he repents*

- B or that (كَيْ or لَكَيْ) he may repent.

REM. b. In some cases the regimen may be doubtful; as وَزَلْزَلُوا حَتَّى يَقُولُ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ *and they were agitated until the apostle said (يَقُولُ), or so that the apostle said (يَقُولُ), and those who believed with him, When (will) the help of God (come)?*—In fact, after حَتَّى four constructions are possible,

which may be exemplified thus: سِرْتُ إِلَى الْكُوفَةِ حَتَّى ادْخُلَهَا *I journeyed to El-Kūfa that I might enter it (= كَيْ ادْخُلَهَا); سِرْتُ*

- C *I journeyed to it till I entered it (hist. imperfect, حَتَّى ادْخُلَهَا); سِرْتُ حَتَّى ادْخُلَهَا (حِكَايَةُ حَالٍ مَاضِيَةٍ) I have journeyed to it till I am (now) entering it (= حَتَّى أَنَا ادْخُلَهَا آلَان); and سِرْتُ حَتَّى دَخَلْتُهَا I journeyed till I (actually) entered it.*

(d) By فَ, when this particle introduces a clause that expresses the result or effect of a preceding clause (فَاءُ السَّبَبِيَّةِ, فَاءُ السَّبَبِ, or فَاءُ الْجَوَابِ). The preceding clause must contain an imperative

- D (affirmative or negative), or words equivalent in meaning to an imperative; or else it must express a wish or hope, or ask a question; or, finally, be a negative clause*. The signification of فَ in all these

* [In some cases the indicative is employed where at first sight we should expect the subjunctive, as in Kor'an lxxvii. 36 لَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ *it shall not be permitted to them to allege excuses (they cannot excuse themselves); Hamāsa p. 407, فَلَا أُمُّ تَبْكِيهِ وَلَا أُخْتُ فَلَا أُمُّ تَبْكِيهِ وَلَا أُخْتُ* *no mother will weep over him, no sister will miss him.* D. G.]

cases is equivalent to that of حَتَّى. For example: **أَغْفِرْ لِي يَا رَبِّ** A
cases is equivalent to that of حَتَّى. For example: pardon me, O my Lord, so that I may enter Paradise;
فَأَدْخُلِ الْجَنَّةَ *paradise;*
رَبِّ أَنْصُرْنِي فَلَا أَخْذَلْ *O my Lord, help me, so that I be not forsaken;*
يَا نَاقَ سَبْرِي عَنَّا فَبِسْيًا إِلَى *order him to sew it;*
تَقْدَمْ إِلَيْهِ فَيَخِي
سُلَيْمَانَ فَتَسْتَرِبَا *O camel, go at a far-stretching gallop to Sulëimān,*
that we may find rest (فَبِسْيًا and نَسْتَرِبَا in rhyme for فَبِسْيًا and
فَسِيحًا *and*
لَا تَوَاخِذْنِي فَأَهْلِكَ *do not punish me, so that (or lest) I* B
نَسْتَرِيحَ *perish;*
اللَّهُمَّ لَا تَكِلْنَا إِلَى أَنْفُسِنَا فَتَعْجَزَ وَلَا إِلَى النَّاسِ فَتَضَيَّعَ *O God,*
hand us not over to ourselves, lest we be too feeble (for the charge), nor
to (other) men, lest we perish;
وَلَا تَطْعُوا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي *and*
do not exceed therein, lest my wrath alight upon you (or become due to
يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا *would that I had money, that I might*
لَيْتَ لِي مَالًا فَاتَصَدَّقَ مِنْهُ *give part of it away in alms!*
يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا *O would I had been with them, that I might have won great gain;* C
لَعَلِّي أَحُجَّ فَأُزِيرَكَ *perhaps I may go on pilgrimage so as to visit thee;*
هَلْ زَيْدٌ فِي الدَّارِ فَأَمْضِيَ إِلَيْهِ *is Zeid at home, that I can go to him*
فَهَلْ لَنَا مِنْ شَفَعَاءَ فَيَشْفَعُوا *(=tell me whether Z. is at home, so that etc.)?*
يَا أَبْنَ الْكَرَامِ أَلَا *have we then any intercessors to intercede for us?*
تَدْنُو فَتُبْصِرَ مَا قَدْ حَدَّثُوكَ *O son of the noble, wilt thou not draw near,*
هَلَّا تَدْرُسُ فَتَحْفَظَ *why*
رَبِّ لَوْلَا أَخَّرْتَنِي D
إِلَى أَجَلٍ قَرِيبٍ فَأَصْدَقَ *my Lord, why hast Thou not granted me a*
لَا يَقْضَى عَلَيْهِمْ فَيَمُوتُوا *respice for a brief term, that I might give alms!*
مَا تَأْتِينَا فَتَحْدِثْنَا *sentence is not passed upon them, that they die;*
ثُمَّ تَأْتِينَا فَتَحْدِثْنَا *thou never comest to us to tell us something.*

REM. The imperative must be pure or real (مَحْضٌ), not an interjection like صَهِ, nor a verbal noun in the accusative. You say **صَهِ فَأُحْسِنَ إِلَيْكَ** *hold your peace and I will treat you kindly;*

- A *سُكُوتًا فَيَنَامُ النَّاسُ* *hush, and the people will go to sleep.* The negative clause must also be pure, not restricted by *إِلَّا*, nor followed by another implied negative; e.g. *إِلَّا تَأْتِينَا فَتُحَدِّثُنَا* *thou dost nothing but come to us and tell us something*; *مَا تَزَالُ تَأْتِينَا فَتُحَدِّثُنَا* *thou never ceasest coming to us and (never ceasest) telling us something.* Consequently we may say *مَا تَأْتِينَا فَتُحَدِّثُنَا*, if we understand the words to mean *thou dost not come to us and (dost not) tell us something* (= *فَمَا تُحَدِّثُنَا*). [The poets allow themselves to use *فَ* with the subjunctive after a single future, e.g. *سَأَتْرُكُ مَنْزِلِي* *I will leave my abode to the Benu Tēmīm, and betake myself to the Hīgāz, that I may have rest.* (Comp. Jahn, Erklärungen zu Sibawēih, p. 53.) D. G.]
- B

- (e) By *وَ*, under the same circumstances as *فَ*, when the governed verb expresses an act subordinate to, but simultaneous with, the act expressed by the previous clause; as *أَمْ جَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ* *do ye think that ye shall enter Paradise without God's knowing those of you who have fought (for Him), and knowing the patient?* *لَا تَنْهَ عَنْ خُلُقٍ وَتَأْتِي مِثْلُهُ* *do not restrain (others) from any habit, whilst you yourself practise one like it*; *فَقُلْتُ ادْعِي وَادْعُو إِنَّ أُنْدَى لِيصُوتُ أَنْ يُنَادِيَ دَاعِيَانِ* *and I said (to her), Call, and I will call (at the same time), for it makes the sound go*
- D *أَلَمْ أَكُ جَارِكُمْ وَيَكُونُ بَيْنِي* *further, if two persons call out together*; *وَبَيْنَكُمْ أَلْمُودَّةُ وَالْإِخَاءُ* *was I not your neighbour, there being (all along) between me and you love and brotherly affection?* *هَلْ تَأْكُلُ أَلْسَمَكَ وَتَشْرَبُ أَلْبَنَ* *do you eat fish and drink milk at the same time?* *وَلَيْسَ* *and the wearing of a coarse cloak, whilst my eye is cool (not heated with tears), is more pleasant to me than the wearing of fine garments.* The Arab gram-

marians call **وَ**, thus used, **وَإِوَالْمَعِيَةِ**, or **وَإِوَالْجَمْعِ**, or **وَإِوَالْمَصَاحِبَةِ**, **وَ** A
the *wāw* of simultaneousness, and explain it by **مَعَ أَنَّ**.

[REM. The school of Kūfa allow the use of the subjunctive also after **ثُمَّ** in the manner of **فَ** and **وَ**, e.g. **لَا تَعِيبُوا عَلَى قَوْمٍ ثُمَّ** **فَ** **أَعْمَالًا** **ثُمَّ** **تَعْمَلُوا بِهَا** *do not upbraid people for actions, whilst you practise them yourselves* (Tab. ii. 887, l. 1 seq.). D. G.]

(f) By **أَوْ**, when it is equivalent either to **إِلَّا أَنْ** *unless that*, or to **إِلَى أَنْ** or **حَتَّى** *until that*; as **لَأَقْتُلَنَّ الْكَافِرَ أَوْ يُسْلِمَ** *I will certainly B*
وَكُنْتُ إِذَا غَمَزْتُ فَنَاءَ *kill the unbeliever, unless he becomes a Muslim*; **قَوْمٍ كَسَرْتُ كُعُوبَهَا أَوْ تَسْتَقِيمَا**
لَأَلْزِمَنَّكَ أَوْ تُعْطِيَنِي حَقِّي *and when I squeezed the spear of a tribe, I broke its knots, unless it stood straight*; **لَأَسْتَسْهِلَنَّ الصَّعْبَ أَوْ أُدْرِكَ** *I will stick to you till you give me my due*;
أَلْتَمَنِي *I will deem everything difficult easy, until I attain my wishes*; **فَقُلْتُ لَهُ لَا تَبْكِ عَيْنُكَ إِنَّمَا نَحَاوِلُ مُلْكًا أَوْ نَمُوتُ فَنُعْذَرَا**
لَا آتِيكَ أَوْ يَوُوبُ الْقَارِطُ *and I said to him, Let not thy eye weep, we seek nothing short of a kingdom, unless C*
we die and so are excused (for not attaining it); **لَا آتِيكَ أَوْ يَوُوبُ الْقَارِطُ** *I will not go to thee till the gatherer of acacia berries (or leaves) returns (i.e. I will never go to thee).* In the former case, the preceding act is to be conceived as taking place but once and as momentary; in the latter, as repeated and continued.

(g) By **إِذَا** or **إِذْنٌ** *in that case, well then*, when this particle commences a clause expressing the result or effect of a previous statement, provided that the verb in the subordinate clause refers to a really future time, and that it is in immediate juxtaposition to **إِذْنٌ** D
إِذْنٌ, or, at least, separated from it only by the negative **لَا**, or by an oath, or, according to some, by a vocative. For example, one may say **أَنَا آتِيكَ غَدًا** *I will come to thee tomorrow*; and the reply may be **إِذْنٌ لَا أَهِنُكَ** *well then, I will treat thee with respect*, or **إِذْنٌ أَكْرِمُكَ** *well then, I will not insult thee*, or **إِذْنٌ وَاللَّهِ أَكْرِمُكَ** *well then, by God,*

- A *I will* etc., or **إِذْنُ يَا عَبْدَ اللَّهِ أَكْرِمَكَ** (though many prefer in this case **أَكْرِمَكَ**). If the particle **وَ** or **فَ** be prefixed to **إِذْنُ**, the verb may be put in the indicative as well as the subjunctive, e.g. **وَإِذَا لَا يَلْبَثُونَ** (var. **يَلْبَثُوا**) *and in that case they would not have remained after thee but a little while*; but if any of the other conditions specified above be violated, the indicative alone can be used: e.g. **أُحِبُّكَ** *I am fond of thee*, **صَادِقًا** (or **إِخَالُكَ**) **إِذْنُ أَطْنَتِكَ** *well*,
 B *I think thou speakest the truth* (where the verb refers to present, and not to future time); **أَزُورُ زَيْدًا** *I will visit Zèid*, **إِذْنُ زَيْدٌ يُكْرِمُكَ** *well then, Zèid will treat thee with respect* (where **زَيْدٌ** separates **إِذْنُ** from the verb); **أَزُورُكَ** *I will visit thee*, **إِذْنُ وَاللَّهِ لَتَتَدَمَّرَ** *then, by God, thou shalt assuredly repent it* (where **لَ** is interposed), or **إِذْنُ أَكْرِمُكَ** *I will treat thee with respect in that case*, or **أَنَا إِذْنُ أَكْرِمُكَ** *I in that case will treat thee with respect*;
 C *will treat thee with respect*; **وَاللَّهِ إِذْنُ لَا أَفْعَلُ** *by God, then, I will not do it*; **إِنْ تَأْتِيَنِ إِذْنُ آتِكَ** *if thou comest to me, in that case I will come to thee* (in which four examples **إِذْنُ** does not commence the clause, or is dependent upon a preceding condition).

REM. Owing to the Hebrew having lost the final vowels of the imperfect, the form which it employs after such particles as **כִּי**, **פֶּן**, etc., can no longer be distinguished from that which expresses the indicative. The same remark applies

- D to the Syriac; but the Æthiopic has introduced another distinction, using, for example, the form **ṡṡṡṡ**: *yěṇágěr* (root **ṡṡṡ**: *ṡṡṡ*, 'to speak') for the indicative, and **ṡṡṡṡ**: *yěṅgěr* for the subjunctive.

16. Since, in Arabic, the subjunctive is governed only by the conjunction **أَنَّ**, *that*, and other conjunctions that have the meaning of **أَنَّ**, the indicative must be used in all other subordinate clauses, whether they be dependent upon a conjunctive or relative word, or

simply annexed to an undefined substantive; as **أَعْطَانِي مَا أَكُلُ** *he gave me what I was to eat*; **لَا يَدْرِي أَيْنَ يَذْهَبُ** *he does not know where he is to go*; **سَيَدْخُلُهُمْ جَنَّاتٌ يَدْخُلُونَ فِيهَا** *he will bring them into gardens, to dwell in them for ever*. In such sentences the Arabic language does not distinguish the *intention* from the *effect*. Hence the first example may also be translated *he gave me what I ate (at that time)*, or *what I am (now) eating*, or *what I shall (hereafter) eat*; the second, *where he is going or will go*; the third, *in which they shall dwell for ever*. B

17. The *Jussive*,—connected with the imperative both in form and signification,—implies an *order*. It is used:—

(a) With the particle **لِ** (**لَا مِ الْأَمْرِ** *the lām of command*) prefixed, instead of the imperative; as **لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ** *let the owner of abundance spend of his abundance*; **لِيَقْضِ رَبُّكَ** *let thy Lord make an end of us*. If the particle **وَ** or **فَ** be prefixed to **لِ**, as is often the case, then **لِ** usually loses its vowel; as **وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ** *in God, then, let the believers trust*; **إِنْ حَدَثَ بِي حَدِيثٌ فَلْيَبْعْ وَلْتَقَسَمْ** *if anything happens to me, let it be sold and (the proceeds) divided in such and such a way*; **مَنْ أَرَادَ أَنْ يَتْرَكَ عَلْمَنَا هَذَا سَاعَةً فَلْيَتْرِكْهُ السَّاعَةَ** *whoever wishes to give up (the study of) this science of ours for a time, let him do so now*. It is the *third* person of the jussive that is chiefly used in this way, while the *second* is very rare; examples of the *first* person are **قُومُوا فَلَا تُصَلِّ لَكُمْ** *rise and let me pray for you*; **وَلْتَحْمِلْ خَطَايَاكُمْ** *and let us bear your sins*; [of the *second* **لِتَكْبِرِيهِ** *make it (the tray of palmleaves) large*, said to a woman, *Ag. xvii. 90, last line. D. G.*].

* REM. a. The particle **لِ** is rarely omitted in classical Arabic,

except in poetry; e.g. **قُلْتُ لِبَوَائِي لَدَيْهِ دَارَهَا تَأْذُنُ فَإِنِّي حَمُومًا**

- A *وَجَارَهَا* I said to a porter in whose charge was her house, Admit (me), for I am her father-in-law and her neighbour (an instance of the 2nd pers.); *مُحَمَّدٌ تَغْدِي نَفْسَكَ كُلُّ نَفْسٍ* Muhammad, let every soul be a ransom for thine; *وَلَكِنْ يَكُنْ لِلْخَيْرِ مِنْكَ نَصِيبٌ* but let there be (granted to me) from Thee a share in good (deeds); *يَعْلَمُ أَهْلُ قَلْعَةٍ* let the feeble people of the fortress of Māridīn know—.
- Some passages of the Korān, however, admit of being viewed in this way; as *قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ* say to my servants who have believed, let them observe prayer and spend (in alms) of that which we have bestowed upon them; but the jussive may here be explained in accordance with what follows under c, β.
- B

REM. b. The vowel of *لِ* is also sometimes dropped after *ثُمَّ*; as *ثُمَّ لِيَقْضُوا تَفَثَهُمْ* then let them do away with their dirtiness, or *ثُمَّ لِيُقْضُوا*.

(b) After the particle *لَا* (الَّتِي) the *lā* of prohibition), in

- C connection with which it expresses a prohibition or a wish that something may not be done; as *لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا* be not grieved, for God is with us; *رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا* O our Lord, punish us not if we forget; *لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ* let not believers take unbelievers as friends; *إِذَا مَا خَرَجْنَا مِنْ دِمَشْقَ فَلَا نَعُدْ* when we go forth from Damascus, let us not return.

- D (c) α. In the protasis and apodosis of correlative conditional clauses, which depend upon *إِنْ* or any particle having the sense of *إِنْ* (§§ 6, b, and 13). It stands in the protasis, when the verb is neither a perfect, nor an imperfect preceded by *كَانَ*, but a simple imperfect; and in the apodosis, when the verb is likewise a simple imperfect, and not separated from the protasis by the conjunction *فَ* (for if this latter be the case, the indicative must be used). For example *إِنْ تَعْجَلْ تَنْدَمُ* if thou art hasty, thou wilt repent it;

بِهِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ *he who doth evil, shall be recompensed for it*; A
 مَتَى تَأْتِهِ تَعْشُوْا إِلَى ضَوْءِ نَارِهِ تَجِدُ خَيْرَ نَّارٍ عِنْدَهَا خَيْرٌ مَّقِدٍ
 حَيْثُمَا تَسْتَقِمُّ يُقَدِّرْ لَكَ اللَّهُ *when thou comest to him, making for the light of his fire, thou findest the best of
 fires, beside which is the best of kindlers*; *wherever (or whenever) thou shalt pursue a
 right course, God will decree thee success in the time to come*; *أَيْنَمَا
 كَيْفَمَا* *whithersoever the wind bends it, it bends*; *كَيْفَمَا*
 هَوَّاءُ تَتَوَجَّهْ تُصَادِفْ خَيْرًا *however thou settest out, thou wilt meet with* B
 حَلِيلِيَّ أَنِّي تَأْتِيَانِي تَأْتِيَا أَخَا غَيْرٍ مَا يُرْضِيكُمَا لَا يُحَاوِلُ
 أَيَّانَ نَوْمِكَ تَأْمَنُ غَيْرَنَا وَإِذَا *my two friends, however ye come to me, ye come to a brother who will
 never do anything but what pleases you*; *وَأِذَا* *when we grant thee security, thou art
 secure from (all) others but us; and when thou dost not obtain security
 from us, thou ceasest not to be afraid*; *فَأَيَّانَ مَا تُعَدِّلُ بِهِ الرِّيحُ يَنْزِلُ*
 مَنْ كَانَ يُرِيدُ *and whenever the wind turns it aside, it descends*; but C
 حَرَّتْ الْأَخْرَجَ نَزِدْ لَهُ فِي حَرْثِهِ *whosoever chooses the tillage of the life to
 come, to him will we give an ample increase in his tillage*; *فَقَدْ*
 سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ *if he steals, (why,) a brother of his has stolen before*;
 فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا *and whosoever believes in his
 Lord, shall not fear a diminution (of his reward) nor wrong*.—β. The
 jussive also stands in the apodosis, when the protasis contains a verb
 in the imperative [or one of the expressions that have the meaning of D
 an imperative (Vol. i. § 368, rem. d)]; as *عِشْ قَنِعًا تَكُنْ مَلِكًا* *live
 contented (and) thou wilt be a king*; *وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ* *be
 faithful to (your) covenant with me, (and) I will be faithful to (my)
 covenant with you*. [*فَذَرُوهَا تَأْكُلْ* *therefore let her eat*; *ذُرُونِي أَقْتُلْ*
let me kill Mūsā; أَبْعَجْ بَطْنَهُ *let me slit his belly*;

- A *وَقَوْلِي كُلَّمَا جَشَأَتْ لِنَفْسِي مَكَانَكَ تُحْمَدِي أَوْ تَسْتَرِيحِي* and *my saying to my soul, as often as it was stirred, Keep thy place (and) thou wilt be praised or find rest.*] In this way may be explained the passage from the Kor'an quoted under *a*, rem. *a*, viz. by supplying after *آمَنُوا* the words *يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا* and regarding *أَقِيمُوا الصَّلَاةَ* and *وَأَنْفِقُوا* as the apodosis to *قُلْ* *.—*γ*. The jussive is used in a protasis that is dependent upon *إِنْ*, etc., because, when anything is supposed or assumed, an order is, as it were, made that it be given or take place.
- B That this is the correct account of the matter, is evident from the fact of the jussive being employed in the apodosis as well of an imperative as of a conditional protasis. The use of the jussive in the apodosis, again, has for its reason, that, when a thing takes place or is assumed, whatever depends upon it takes place or is assumed at the same time; and, consequently, when the one thing is ordered, the other too seems to be ordered at the same time.

REM. *a*. It appears, then, that in two correlative conditional clauses several modes of expression are possible; viz. (*α*) perfect ×

- C perfect, as *إِنْ قُمْتَ قُمْتُ* if thou standest, I stand; (*β*) jussive × jussive, as *إِنْ تَكْسُلَ تَخْسُرَ* if thou art slothful, thou wilt suffer loss†;

* [It is sometimes difficult to say whether the second clause contains an apodosis, or a qualificative sentence (*صِفَةٌ*), or a circumstantial definition (*حَالٌ*). In the last two cases, of course, the indicative must be used. E.g. in the words *فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي* (Kor'an

- D xix. 5) *give me, then, a successor of Thine own choice, who shall be my heir*, *يَرِثُنِي* is a *صِفَةٌ*, but some readers pronounce *يَرِثُنِي* as an apodosis; in the passage *دَعْنَا عَافَاكَ اللَّهُ نَعِيشُ فِي هَذَا الظِّلِّ وَنَشْرَبُ هَذَا الْمَاءَ يَأْتِينَا الْمَوْتُ* *leave us (may God grant thee health!) abiding under this shade and drinking this cool water, until death comes to us*, *نَعِيشُ* and *نَشْرَبُ* are a *حَالٌ*].

† [Very rarely poets have the imperfect indicative; see Sibawèih i. 388, *Kāmil* p. 78. D. G.]

(γ) jussive × perfect, as **إِنْ تَصْبِرْ طَفِرَتْ** if thou art patient, thou wilt prevail; (δ) perfect × jussive, as **إِنْ صَبَرْتَ تَطْفُرْ**, in which case the imperfect indicative is also admissible, with or without **فَ**, as **وَأِنْ أَتَاهُ خَلِيلٌ يَوْمَ مَسْئَلَةٍ يَقُولُ لَا غَائِبٌ مَالِي وَلَا حَرَمٌ** and if a friend comes to him on a day (when he has need) of asking, he says (يَقُولُ instead of يَقُلُ), **مَيِّمَاتِي لَا تَخْفَى وَلَا تَكْتُمُ** My camels are neither absent (or my property is neither hidden) nor withheld (from thee); **فَإِنْ كَانَتْ الْعَرَبُ جَائِلَةً** and if the Arabs go about in agitation on thy track, they will not find any other but thee. The third form of expression is rarer than the others. [The following remarks may here be added: (1) If an oath precedes, the verb in the protasis is invariably a perfect, whilst as a rule the indicative or the energetic (§ 19, e) is used in the apodosis, e.g. **فَوَاللَّهِ لَنْ يَرْجِعَ إِلَيْهَا** for, by God! if thou go forth from the town, thou wilt never return to it: **وَاللَّهِ إِنْ قَامَ زَيْدٌ لَقُمْتُ** by God! if Zèid rises, I rise also; **وَاللَّهِ إِنْ جَاءَ زَيْدٌ لَا كُرِمْتَهُ** by God! if Zèid come, I will honour him. There are, however, exceptions not only in poetry, but also in prose, as **وَأَيُّمَ اللَّهِ لَنْ لَقِيْتَهُمْ فَفَاتَنِى** by the oaths of God! if I meet them and victory escapes me, martyrdom will not escape me, so God will (Tab. ii. 644, l. 15). (2) The jussive in the protasis is necessary if the verb be preceded by the negative **لَا**, thus after **إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ** (= **لَا** **إِنْ**) if not, as **إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ** if ye will not aid him, certainly God did aid him. (3) The imperfect indicative is used in the apodosis, if the verb is meant to express expectation or order, e.g. **إِنْ أَقْرَجْتَ عَنْكُمْ تَخْرُجُونَ وَتَأْخُذُونَ بِأَيْدِيكُمْ مَا تَجِدُونَهُ فِي الْأَسْوَاقِ وَأَخْشَابِ** if I let you go, ye must go and take what of implements and timber you find in the bazaars (comp. § 8, c, rem. b). (4) If the protasis be a nominal sentence, only the perfect may be

- A used, as *وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ* if any one of the polytheists ask protection of thee, grant it him. (5) After *وَإِنْ* though only the perfect, or the jussive with *لَمْ*, is used, as *وَإِنْ زَيْدٌ* Zeid, though he be rich, is stingy; *وَإِنَّ الْكَثِيبَ الْفَرْدَ* and verily a solitary hill from the side of *el-Ilīmā* is dear to me, though I have not been to it. (6) In nominal sentences the conditional phrase is often placed between the subject and the predicate, as *إِنَّا إِنْ شَاءَ اللَّهُ لَمُهْتَدُونَ* truly, if God please, we shall be guided rightly; comp. the quotations under (5).]
- B

REM. b. On the cases in which the apodosis of a clause containing *إِنْ*, or any of its "sisters," must be introduced by *فَ*, see § 187.

- REM. c. (1) When we have in an apodosis a verb in the jussive, and there follows another verb in the imperfect, connected with the former by a conjunction, then (α) if the conjunction be *فَ* or *وَ*, the second verb may be put in the jussive or in the indicative, more rarely in the subjunctive, as *وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ* and if ye disclose what is in your souls or conceal it, God will reckon with you for it, and will forgive whom He pleases, and punish whom He pleases; or *وَيُعَذِّبُ* and *فَيَغْفِرُ*, and He will forgive and will punish (*عَلَى* *الْإِسْتِنَافِ* as beginning a new proposition); or finally *فَيَغْفِرُ* and *وَيُعَذِّبُ*, governed by *أَنْ* understood; but (β) if the conjunction be *لَمْ*, the subjunctive is not allowed [comp. § 15, c, rem.]. (2) When we have in a protasis a verb in the jussive, and there follows another verb in the imperfect, connected with the former by *فَ* or *وَ*, the second verb should be put in the jussive, although the subjunctive is allowable; as *إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ* verily whosoever feareth God and hath patience, God indeed will not let the reward of the righteous perish; *وَمَنْ يَقْتَرِبْ مِنَّا*
- C
- D

وَيَخْضَعُ نُوْهُ and *whosoever approaches us and humbles himself, we A*
grant him protection.

REM. *d.* The Hebrew cannot, owing to the loss of the final vowels, distinguish in every case the jussive from the indicative and subjunctive; but the shortened form of the imperfect, wherever it exists, is the proper one to be used in most of the above cases. It has, however, no particle corresponding to ل , and uses لَا in certain cases instead of لَا (لَا). The Æthiopic employs the shorter form of the imperfect, ገንጽ : *gēngēr*, to express the jussive as B well as the subjunctive (see § 15, rem.), and often prefixes to it the particle ለ : *lā* = ل , of which ل is a dialectic form.

18. The jussive is also used after the particles لَمْ *not*, and لَمْ *not yet* (compound of لَمْ and the $\text{مَا الدَّيْمُومَةُ}$, § 7); e.g. $\text{فَلَمْ أَرِ يَوْمًا كَانَ أَكْثَرُ بَاكِيًا}$ *but I have not seen a day in which there were more weepers*; $\text{لَمْ يَذُوقُوا عَذَابِ}$ *they have not yet tasted my punishment C* (for عَذَابِي). See § 12. The verb after لَمْ and لَمْ has, however, only the form, not the signification, of the jussive, and their effect upon the following imperfect seems to be similar to that which the Hebrew *wāw consecutivum* (וַ) exercises upon the imperfect annexed to it.

REM. If the particle لَمْ be followed by two or more imperfects, of which the second depends upon the first, the third upon the second, and so on, then, of course, the first alone is put in the jussive; e.g. $\text{لَمْ يَكُنْ يَعْرِفُ يَسْبَحُ}$ *he did not know (how) to swim. D* See § 12, and § 8, *d. e.*

19. The *Energetic* of the imperfect (see § 14) is used:—

(a) With the particle لَا *truly, verily, surely*, prefixed to it, both in simple asseverations and in those that are strengthened by an oath; as $\text{وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا}$ *and those who have striven in our (holy) cause, we will surely guide in our paths*; $\text{لَنُرَوِّنَّ الْجَحِيمَ}$

A *ye shall surely see hell-fire* ; *عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ* *verily within a short time they will repent it* ; *وَاللّٰهُ لَا يُدَبِّتُكُمْ غَيْرَ هَٰذَا الْاَدَبِ* *by God ! I will teach you manners different from these* ; *لَاغُوِيَتَهُمْ* *فَبَعِثْتَكَ* *then, by Thy glory, I will surely lead them all astray.*

(b) In commands or prohibitions, wishes, and questions ; as
B *without having become*) Muslims ; *لَيْتَكَ تَرْجِعَنَّ* *would that thou wouldst come back !* *وَهَلْ تَرْجِعَنَّ* *أَلَا تَنْزِلَنَّ* *why dost thou not come down ?* [*وَهَلْ تَرْجِعَنَّ* *but can "would that" bring back the thing that has passed away ?*] *لَا يَرْكُنَنَّ أَحَدٌ إِلَى الْاِحْجَامِ يَوْمَ الْوَعَى مُتَخَوِّفًا لِّحِمَامٍ* *let no one incline to hang back on the day of battle, fearing death ;* *فَلَا تَحْرِمَنِي نَائِلًا عَنْ جَنَابَةٍ* *do not then refuse me a gift, after I have come from such a distance ;* *لَا أُرِيَنَّكَ هَاهُنَا* *let me not see you here ;*
C *أَقْسَمْتُ عَلَيْكَ لَمَّا تَفْعَلَنَّ* *I beseech you to do it*].

[REM. The rare construction of *رَبِّمَا* with the energetic, as in *رَبِّمَا تَقُومَنَّ* *perhaps you will rise*, is explained by native grammarians as due to its meaning *perhaps* or *sometimes* which approximates to a prohibition. In contrast to it, they say also *كَثُرَ مَا تَقُولَنَّ ذَلِكَ* *you say that often.* D. G.]

(c) In the apodosis of correlative conditional clauses, in which case *لَ* is prefixed to the protasis as well as to the apodosis ; as
D *وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولَنَّ اللّٰهُ* *and if thou askest them, Who created the heavens and the earth, and obliged sun and moon to serve Him ? verily they will say, God ;* *لَئِنْ لَّمْ يَنْتَهُ لَنَسْفَعًا بِالنَّاصِيَةِ* *verily, if he does not desist, we shall seize and drag (him) by the forelock.*

[REM. If *لَ* does not immediately precede the verb of the apodosis, the indicative is used, as *وَلَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللّٰهِ*

تُحْشَرُونَ and certainly, if ye die or are slain, to God shall ye be A gathered.]

(d) In the protasis of a sentence after **إِمَّا** (= **إِنْ مَا** if)*; as **إِمَّا تَضْرِبَنَّ زَيْدًا أَضْرِبَكَ** if thou beatest Zèid, I will beat thee; **أَهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ** get ye down from it (Paradise), all together; and if there shall (hereafter) come unto you guidance from me, then whosoever shall follow my guidance, on them no fear shall come; **فَإِمَّا تَثْقَفَنَّهُمْ فِي** B **الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ** and if thou capture them in battle, then put to flight, by (making an example of) them, those who are behind them; **فَإِمَّا تَرَيَنَّ مِنْ آلْبَشِرٍ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا** and if thou shouldst see any one of mankind, say, Verily I have vowed a fast unto the God of mercy; **فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ** and if we take thee away (by death), we will surely avenge ourselves on them. C

[(e) The energetic may be used (α) after **حَيْثُمَا** and similar compounds, as **حَيْثُمَا تَكُونَنَّ أَتَكَ** wherever you may be, I will come to you; (β) after **مَا إِلَّا بِهَا مِيمَةٌ** (Vol. i. § 353*) as **بِجَهْدٍ مَا تَبْلَعَنَّ** with some painstaking you will certainly accomplish it; **بِعَيْنٍ مَا أَرَيْتَكَ** with some eye I will assuredly see thee.]

20. No negative particle can be placed before the imperative. D Consequently, when a prohibition is uttered, the jussive must be used; as **أَمْكُثْ شَهْرَيْنِ وَلَا تَعْجَلْ فِي الْإِخْتِلَافِ إِلَى الْأَئِمَّةِ** remain two months, and be not in a haste to run from one 'imām to another;

* [This **مَا** is called **الْمَا لِيَتَأَكِيدَ** **مَعْنَى الشَّرْطِ** to strengthen the conditional meaning, Beidāwī on Kor'ān vii. 33. R. S. Sometimes **إِمَّا** is followed by a jussive, as **إِمَّا تَأْتِنِي أَكْرِمَكَ** if thou come to me, I will treat thee with honour. See an example § 152, d, rem.]

- A **فَلَا تَعْدِلِي بَيْنِي وَبَيْنَ مُغَمَّرٍ** *do not then place me on a level with (compare me with) one who is inexperienced.*—The energetic forms of the imperative serve to increase its force; as **بِاللَّهِ أَضْرِبَنَّ** *strike, by God!* **تَعَلَّمَنَّ أَنَّ طُولَ أَلْعِيشِ تَعْدِيبٌ** *learn that length of life is a punishment or torment* (**تَعْدِيبٌ** in rhyme for **تَعْدِيبٌ**); **اَلْكِبْرِيَاءُ لِرَبِّنَا** (**تَعْدِيبٌ**); **صِفَةُ لَهُ مَخْصُوصَةٌ فَتَجَنَّبْنَهَا وَاتَّقِ** *glory belongs to God (alone), as an attribute peculiar to Him; therefore keep thyself afar from it, and*
 B *fear (Him).*

[REM. a. In verbs that signify *to go, to move* (**مَضَى, ذَهَبَ**, **رَجَعَ**, **أَتَى**, **قَامَ**, **رَاحَ**, etc.) the dual and the plural of the first person of our imperative are often replaced in Arabic by an imperative with **بَا** **اَلتَّعْدِيَةِ** (§ 56, rem. d), as **اِمْضِ بِنَا** *to a man*, **اِمْضِي بِنَا** *to a woman*, **اِمْضِ بِنَا** *to two persons*, **اِمْضُوا بِنَا** or **اِمْضِينَ بِنَا** *to more, let us go*. A modern manner of expressing the same thing is to employ the imperative of a verb signifying *to let*, as **خَلِّينَا (خَلُّونَا) نَرْوَح** or **دَعْمَا (دَعِينَا, دَعُونَا) نَرْوَح** (comp. Fleischer, *Kl. Schr.* ii. 636 seq.).

- C [REM. b. The imperative of the verb **كَانَ** with the name of a person in the accusative is used to express one's guessing that the person whom one sees coming, or whom one meets with, is that individual, as **كُنْ أَبَا ذَرٍّ** *I presume that the person approaching is Abū Darr*; **كُنْ أَبَا زَيْدٍ** *I guess that you are Abū Zeid*. (See the
 D Gloss. on Tabarī.) D. G.]

3. The Government of the Verb.

21. The verb may govern either (a) the *accusative* of a noun, or (b) a *preposition with the genitive* of a noun, which takes the place of the accusative and gives greater precision and accuracy to the expression.—This government is not restricted to the finite tenses of the verb, but extends to the *nomen verbi* or *actionis*, the *nomina agentis* and *patientis*, and other verbal substantives and adjectives,

whenever and in so far as these different kinds of nouns contain A somewhat of the conception or nature of the verb.—The verb, too, need not necessarily be expressed; it may be understood, or it may lie concealed, as it were, in a particle that has a verbal force.

(a) *The Accusative.*

22. The verb governs the *accusative* of the noun—which we may call the *determinative* case of the verb or the *adverbial* case (see Vol. i. § 364)—either

B

(a) as an *objective complement* (determinans), i.e. as that which, by assigning its object, limits and restricts the act; or

(b) as an *adverbial complement* in a stricter sense, indicating various limitations of the verb, which are expressed in non-Semitic languages by adverbs, prepositions with their respective cases, conjunctive clauses, or (as in the Slavonic languages) by the instrumental case.

23. Most *transitive* verbs take the objective complement in the C accusative, though a considerable number of them are connected with the object by means of a preposition. Not a few are construed in both ways with a variety of significations, and different prepositions may sometimes be joined to the same verb with a difference of meaning; e.g. دَعَا لَهُ he called him, بَكَدَا دَعَا لَهُ he prayed that he might receive something as a blessing, دَعَا عَلَيْهِ he cursed him*; [رَغِبَ فِي he coveted the thing, رَغِبَ عَنْهُ he shunned it]. In other cases a transitive verb may be construed indifferently with the accusative or D with a preposition and the genitive, the former being the older and more vigorous, the latter the younger and feebler construction; e.g. عَلِقَ to adhere to, to attach oneself to, and لَحِقَ to adhere to, to overtake, are construed indifferently with the accusative of the person or with

* [In دَعَا لَهُ he blessed him and دَعَا عَلَيْهِ he cursed him, the object ^{اللَّهُ} has been omitted. The proper signification is ^{إِلَى} he prayed to God for him and against him. D. G.]

A **ب** and the genitive. More rarely the converse is the case, the accusative being the later and less correct construction ; e.g. **فَرَّغَ** *to have finished, to have done with*, is construed with **مِنْ**, and **إِحْتَاَجَ** *to have need of, to be in want of*, with **إِلَى**, whereas in modern Arabic both take the accusative.

REM. a. Transitive verbs are called by the Arab grammarians

الْأَفْعَالُ الْمُتَعَدِّيَّةُ, and they designate by this name not only those

B verbs which govern their object in the accusative, but also those which connect themselves with it by means of a preposition. The

former are distinguished as **الْأَفْعَالُ الْمُتَعَدِّيَّةُ بِأَنْفُسِهَا** *the verbs that pass on (to an object) through themselves* (and not by help of a

preposition) and the latter as **الْأَفْعَالُ الْمُتَعَدِّيَّةُ بِغَيْرِهَا** *the verbs that pass on (to an object) through something else than themselves* (viz.

بَلَّغَ *to reach, to arrive* (of a message, etc.), is a **فِعْلٌ مُتَعَدٍّ بِنَفْسِهِ**, because we say

C **بَلَّغَنِي الْخَبْرُ** *the news reached me* ; but **قَدَّرَ** *to have power, to be able*,

is a **فِعْلٌ مُتَعَدٍّ بِغَيْرِهِ**, because it is construed with **عَلَى**, and we say **قَدَّرَ عَلَى شَيْءٍ** *he was able to do something*.

REM. b. Only careful study and the use of the dictionary can teach the learner whether a verb is construed with the accusative, or with a preposition, or with both ; and, if more than one construction be admissible, what are the different meanings that the verb assumes. Here we merely remark that verbs signifying to

D *come*, which are construed in Latin and English with prepositions, admit in Arabic also the accusative ; as **جَاءَنَا عَامِرٌ** *Amir came to us* ;

إِنَّ الْغُرَبَاءَ وَأَوْلَادَ الْكِبَرَاءِ يَأْتُونَنِي مِنْ أَقْطَارِ الْأَرْضِ *strangers and the sons of the great come to me from (all) quarters of the earth* (compare in Hebrew **בָּא** with the accusative, e.g. Ps. c. 4, Prov.

ii. 19, Lament. i. 10). Hence these verbs have in Arabic a *personal passive*, so that we may say **أُتِيَ بِشَيْءٍ** *he was come to with a thing*,

i.e. it was brought to him, the active construction being أَتَاهُ بِشَيْءٍ A he came to him with a thing, i.e. he brought it to him.

[REM. c. The place of the objective complement may be supplied by an entire sentence, as عَلِمْتُ أَنَّ زَيْدًا خَارِجٌ *I know that Zèid is going forth.* Comp. §§ 35, b, β, 78, 88, 114. It may not be superfluous to note here that the verb قَالَ *to say*, or a derivative thereof, is followed by إِنَّ if the saying to which that verb relates is repeated (حِكَايَةً), as وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ *and their saying, Verily we have slain the Messiah*; فَإِنْ قُلْتُمْ إِنَّا ظَلَمْنَا فَلَمْ فَإِنْ قُلْتُمْ إِنَّا ظَلَمْنَا فَلَمْ *and if ye say that we did wrong, (our answer is) we did no wrong* (*Hamāsa* 55); قُلْتُ إِنَّ زَيْدًا قَائِمٌ *I said, Verily Zèid is standing.* But when the following words explain what is said, قَدْ قُلْتُ لَكَ كَلَامًا حَسَنًا أَنَّ must be used, as in the saying أَقُولُ أَنَّ أَبَاكَ شَرِيفٌ وَأَنْتَ عَاقِلٌ *I have said to thee a good saying: that thy father is noble and that thou art intelligent*; أَوَّلُ مَا أَقُولُ أَنِّي أَحْمَدُ *the first word I speak is that I praise God.* The conjunction أَنَّ is used also when قَالَ has the meaning of ظَنَّ *to think* (§ 24, rem. c) as مَتَى تَقُولُ أَنَّهُ مُنْطَلِقٌ *when dost thou think that he is going?* whereas مَتَى تَقُولُ إِنَّكَ ذَاهِبٌ would mean *when dost thou say that thou art going?*]

24. Many verbs take two objective complements in the accusative, either both of the person, or both of the thing, or the one of the person and the other of the thing.—These verbs form two classes, according to the relation of their objects to one another; the first class consisting of those whose objects are different from, and in no way connected with, one another, the second of those whose objects stand to one another in the relation of subject and predicate.—(a) To the first class belong all causatives of the second and fourth verbal forms (Vol. i. §§ 41 and 45), whose ground-form is transitive and governs an accusative; as also verbs that signify *to fill* or *satisfy*, *give*, *deprive*, *forbid*, *ask*, *entreat*, and the like, the most of which have

- A likewise a causative meaning. For example : عَلَّمَهُ عِلْمَ الْهَيْئَةِ *he taught him the science of astronomy* ; زَوَّجْتُ زَيْدًا ابْنَةَ أَخِي *I gave Zèid my brother's daughter in marriage* ; أَعْلَمَنِي الْأَمْرَ *he informed me of the thing* (lit., *he made me know it*) ; مَلَأَ الدَّلْوُ مَاءً *he filled the bucket with water* ; أَشْبَعَهُ خُبْزًا *he let him eat as much bread as he could* (أَشْبَعَهُ خُبْزًا *he ate as much bread as he could*) ; أَطْعَمَهُ السَّيْفَ *he let him taste the sword* (ran him through with it) ; سَقَوْا زَيْدًا خَمْرًا مَسْهُومَةً *they gave Zèid poisoned wine to drink* ; أَعْطَاهُ الْكِتَابَ *he gave him the book* ; رَزَقَهُ اللَّهُ الْعُمَرَ *God gave him his life* ; وَقَاهُ اللَّبَنَ *he gave him milk in abundance* ; أَنْشَدَنِي شِعْرًا *he recited a poem to me* ; وَعَدَنَا اللَّهُ حَرَمَهُ اللَّهُ بَرَكَهَ *God has promised us everlasting life* ; قَنَّا عَذَابَ النَّارِ *God has deprived him of the blessing of learning* ; أَعْلِمَ *God has deprived him of the blessing of learning* ; وَقَى *preserve us from the punishment of hell-fire* (قِ imperative of وَقَى, Vol. i. § 178) ; اِسْأَلِ اللَّهَ الْعَفْوَ *ask pardon of God* ; اِسْتَغْفِرَ اللَّهَ ذَنْبًا *I beg forgiveness of God for sins that I am not able to count* (comp. § 70, rem. c) ; اِمْرُتَكَ الْخَيْرَ فَأَفْعَلْ مَا أَمَرْتُ بِهِ *I have enjoined thee (to do) the best ; do what thou hast been ordered to do*.—
- (b) To the second class belong (α) verbs which mean *to make, appoint, call, name*, and the like ; and (β) those verbs which are called by the
- D Arab grammarians أَفْعَالُ الْقُلُوبِ *verbs of the heart*, i.e. which signify an act that takes place in the mind, or اَلْيَقِينِ وَالشَّكِّ أَوْ اَلرَّجْحَانِ *verbs of certainty and doubt or preponderance (of probability)*, such as رَأَى *to see, think, know*, [رَأَى (pass. IV. of رَأَى) *to think, believe*], عَلِمَ *to know*, وَجَدَ *to find, perceive*, دَرَى *to know* ; خَالَ *to think, imagine*, ظَنَّ *to think, believe*, حَسِبَ *to think, reckon, suppose*, زَعَمَ *to think, deem*, عَدَّ *to count, reckon*, حَاجَا *to think, opine*, جَعَلَ *to believe, think*, تَوَهَّمَ *to imagine, fancy*, قَالَ *in the sense of to think*, and the im-

peratives *تَعَلَّمَ* *learn, know, and* هَبْ *suppose, think.* For example : A
 (a) *الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا* *who hath made the earth a bed for you ;*
وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ *I have made the clay (into) a jug :* *وَاتَّخَذَ*
وَهَبْنِي اللَّهُ فِدَاكَ *and God took Abraham (for) a friend ;* *وَهَبْنِي*
وَأَتَتْهُمُ الشُّوْرُهُنَّ السُّودَ بَيْضًا *and it (Fate*
or Fortune) turned their black hair white ; *دَعَوْتُهُ مُحَمَّدًا* *I called him*
مُحَمَّدًا ; *وَسَمَّيْتُهُ تَعْلِيمَ الْمُتَعَلِّمِ طَرِيقَ* *and I named it (my* B
book) 'The Instruction of the Learner in the Path of Learning' ;
 (B) *رَأَيْتُ أَحَقَّ الْحَقِّ حَقًّا* *they indeed think it far off ;* *إِنَّهُمْ يَرَوْنَهُ بَعِيدًا*
الْمُعَلِّمِ *I think the duty we owe to a teacher the greatest of duties ;*
رَأَيْتُ اللَّهَ أَكْبَرَ كُلِّ شَيْءٍ مُحَاوَلَةً *I know that God is the greatest of all*
in power of will : أَيْنَ تُرَى بِشْرًا جَالِسًا *where thinkest thou that Bīsr is*
sitting ? ; *عَلِمْتُكَ أَتَبَادُلَ الْمَعْرُوفِ* *I know that thou art liberal in the*
exercise of bounty ; *وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ* *and verily we* C
found most of them evil-doers ; *وَجَدْتُهُ شَيْخًا حَلِيمًا* *I found him*
a mild, or gentle, old man ; *إِحَالُ زَيْدًا أَخَاكَ* *I think Zēid is thy*
brother ; *وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً* *and I do not think the hour (of*
judgment) is at hand ; *حَسِبْتُ التَّقَى وَالْجُودَ خَيْرَ تِجَارَةٍ رِبَا حَا* *I deemed*
piety and generosity the best merchandise in respect of profit ; *وَلَا*
تَحْسِبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا *and do not deem those dead* D
who have been slain on God's path (i.e. fighting for their religion) ;
فَلَا تَعُدُّ الْمَوْلَى شَرِيكَكَ فِي الْغِنَى *do not then reckon the mawlā (or*
client) a sharer with thee in (his time of) affluence ; *قَدْ كُنْتُ أَحَبُّو*
وَجَعَلُوا *I supposed 'Abū 'Amr to be a trusty friend ;* *وَجَعَلُوا*
وَأَلْمَنَتِكَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَّا نَأْتِي *and they believe the angels, who*
are the servants of the Merciful, (to be) females ; *فَسَتَمَتُهُ*

- A *I thought he was a slave, and so I abused him ; أَجْهَلًا تَقُولُ بَنِي لُؤَيٍّ* by thy father's life, dost thou think the sons of Lu'ay are ignorant, or (only) pretending to be so? (in rhyme for *أُمُ مُتَجَاهِلِينَ*) *تَعَلَّمْ شِفَاءَ النَّفْسِ قَهْرَ عَدُوِّهَا* ; (أُمُتَجَاهِلِينَ) know that the healing of the soul is the conquering of its enemy ; *وَالَّهِ قَهْبَنِي* فَقُلْتُ أَجْرُنِي أَبَا مَالِكٍ وَإِنَّ قَهْبَنِي and I said, Protect me, O 'Abū Mālīk, and if not, deem me a lost man (in rhyme for *هَالِكًا*) : *هَالِكًا* هَبْنِي لَكَ صَدِيقًا suppose me a friend of thine.

REM. a. Of the two objective complements, that which is the subject is called *أَلْمَفْعُولُ الْأَوَّلُ* the first object, and the other, or predicate, *أَلْمَفْعُولُ الثَّانِي* the second object.

- REM. b. When verbs like *رَأَى* and *وَجَدَ* are mere *أَفْعَالُ الْحَسِّ* or verbs of sense,—i.e. express nothing but acts of the external organs of sense,—they may still be connected with two accusatives, but the second accusative is no longer a *مَفْعُولُ ثَانٍ* or second object, but a *حَالٌ* or circumstantial accusative, i.e. an accusative expressing a state or condition of the object in actual connection with those acts ; e.g. *رَأَيْتَكَ نَائِمًا* I saw thee sleeping, *وَجَدْتُهُ مَرِيضًا* I found him sick (in a state of sleep, of sickness*). In these and similar phrases *رَأَى* and *وَجَدَ* may often be translated by the very same words, whether they are *أَفْعَالُ الْقَلْبِ* or *أَفْعَالُ الْحَسِّ* ; but, in the latter case, the object is merely the individual, apart from any predicate, whereas, in the former, it is the logical proposition *you were asleep*, *he was sick*, that is to say, the individual as the possessor of this quality.

REM. c. The above construction of *قَالَ* is usually restricted to the 2d pers. sing. imperf. indic. in an interrogation, provided that

* [Instead of the predicative accusative the imperfect indicative may be used, as *رَأَيْتُهُ يَفْعَلُ* I saw him do. Comp. § 8, e, § 74, and also the perfect, as *وَجَدْتُكَ فَعَلْتَ كَذَا* I found that you had done such and such a thing.]

the interrogative particle is not separated from the verb by anything A but a preposition with its complement or an object of the verb, as in the example cited. We must not say *أَأَنْتَ تَقُولُ عَمْرًا مُنْطَلِقًا*, but *عَمْرُو مُنْطَلِقٌ* in the nominative. [Comp. § 23, rem. c.]

REM. d. The fourth form of the *أَفْعَالِ الْقُلُوبِ* governs three accusatives; e.g. *يُرِيكُمْ أَعْمَالَكُمْ خَبِيثَةً* *he will make you think your actions bad*; *أَرَى اللَّهَ النَّاسَ أَيُّوبَ صَابِرًا وَأَعْلَمَهُمْ إِيَّاهُ صَدِيقًا* *God has made men think Job patient and know him to be most veracious.* B Similarly *حَدَّثَ* or *أَخْبَرَ*, and *تَبَّأَ* or *أَتَبَّأَ*, *to tell or inform*.

REM. e. The *أَفْعَالِ الْقُلُوبِ* may also be construed so as to exercise no grammatical influence upon the clause which is immediately dependent upon them. This happens (1) when the verb is inserted parenthetically, in which case, however, the accusative is preferable, as *زَيْدٌ ظَنَنْتُ جَاهِلًا*, or *زَيْدٌ ظَنَنْتُ جَاهِلٌ*, *Zèid is, I think, a fool*; (2) when it is put at the end of the sentence, in which case the nominative is preferable, as *زَيْدٌ صَادِقٌ ظَنَنْتُ*, or *زَيْدًا صَادِقًا ظَنَنْتُ*, *Zèid is truthful, I think*; (3) when it is placed at the beginning of the sentence, but the dependent clause is either negative, or interrogative, or else an affirmative clause introduced by the particle *لَ* *truly*, as *ظَنَنْتُ مَا زَيْدٌ صَادِقٌ* *I think Zèid is not truthful*, *مَا عَلِمْتُ أَزَيْدٌ عِنْدَكَ أَمْ عَمْرُو* *I do not know whether Zèid is in thy house* or *عَلِمْتُ أَيُّهُمْ أَبُوكَ* *I know which of them is thy father*, *ظَنَنْتُ لَزَيْدٌ قَائِمٌ* *I think Zèid is standing up*. In the D last example *لَزَيْدٌ قَائِمٌ* is virtually *عَلَى التَّقْدِيرِ* [comp. Vol. i. § 310] in the accusative, for if another object be added, without the particle *لَ* being prefixed to it, it is put in the accusative, as *ظَنَنْتُ لَزَيْدٌ قَائِمٌ وَعَمْرًا مُنْطَلِقًا* *I think Zèid is standing up and 'Amr going away*.—In the first two cases the infinitive *ظَنَّ* may be used in the accusative instead of the finite verb, as *زَيْدٌ ظَنَّكَ ذَاهِبًا* *Zèid*

- A *is, as thou thinkest, going away*, زَيْدٌ أَخُوكَ ظَنِّي، زَيْدٌ ظَنِّي مُقِيمٌ.—
In modern Arabic the particle **أَنَّ** is interposed between the
فَعْلُ الْقَلْبِ and a dependent interrogative clause; as مَا عَلِمْتَ أَنَّ
لَا بُدَّ أَنْ يَبِينَنَّ أَوَّلًا أَنَّ الْإِسْمَ مَا هُوَ، لَمْ أَدْرِ أَنَّهُ مَتَى يَجِيءُ، أَيُّهُمْ جَاءَ
it must be first explained what the noun is.

25. If the verbs of the two classes mentioned in § 24 are put
B in the *passive* voice, one of the two accusatives becomes the nomina-
tive.—In the case of the *first* class, it is the accusative of the person;
e.g. عَلِّمَ السَّيْفَ أُطْعِمَ السَّيْفَ he was taught the science of astronomy;
سُقِيَ الْوَزِيرُ he was made to taste the sword (was stabbed with it);
مَاءٌ مَسْهُومًا the vizir was given poisoned water to drink, or poisoned
water was given to the vizir to drink; رَزَقَ الْعُمَرُ life was granted him;
أُنْشِدْتُ شِعْرًا لغيرِهِ a poem by another (author) was recited to me;
C حُرِمَ بَرَكَةَ الْعِلْمِ he was deprived of the blessing of learning. Should
it happen that both accusatives are accusatives of the person, that
which is next to the verb becomes the nominative; as زَوْجَ زَيْدَ ابْنَةَ
أَخِي Zeid was given my brother's daughter in marriage or my brother's
daughter was given in marriage to Zeid. If both are accusatives of
the thing, that one becomes the nominative which designates the
thing that is affected by, or receives or passes into, the other, or the
D reverse; as مَلَأْتُ الدَّلْوُ مَاءً the bucket was filled with water.—In the
case of the *second* class, that accusative which is the subject of the
other becomes the nominative; e.g. جُعِلَتْ لَكُمْ الْأَرْضُ فِرَاشًا the earth
has been made a bed for you; صُبِرَ الطِّينُ إِبْرِيْقًا the clay has been made
into a jug; زَيْدٌ مَظْنُونٌ شَجَاعًا Zeid is thought brave; حُسِبُوا أَمْوَاتًا
they are deemed dead; ذُرَيْتَ الْوَفَى الْعَهْدِ يَا عُرْوُ thou art known as the
faithful keeper of thy promise, O 'Orwa (for عُرْوَةُ).

REM. a. As the verb **آتَى**, *to come*, is construed with the A accusative of the person (§ 23, rem. b), its fourth form (**آتَى**) becomes doubly transitive, and takes an accusative both of the person and of the thing; e.g. **آتَى مُوسَى بَنَى إِسْرَائِيلَ الْكِتَابَ** *Moses brought the (holy) book to the children of Israel* (lit. *made it come to them*). Now, as this accusative of the thing is the nearer object of **آتَى**, we should expect it to become the nominative when the verb passes into the passive (**أُوتِيَ**); but the reverse is the case, because the person is of greater importance than the thing. We say B therefore **أُوتِيَ بَنُو إِسْرَائِيلَ الْكِتَابَ** *the (holy) book was brought to the children of Israel*, and not **أُوتِيَ الْكِتَابُ بَنَى إِسْرَائِيلَ**.

REM. b. If the verb should happen to govern three accusatives in the active voice (§ 24, rem. d), that which is next to the verb becomes the nominative to the passive; e.g. **أُغْلِمَ زَيْدٌ عَمْرًا قَادِمًا** *Zēid was informed that 'Amr was approaching*; **وَكُنْتُ أَرَى زَيْدًا** *I used to think Zēid, as was (commonly) said, a lord*; **نُبِّئْتُ لَيْلَى بِالْعِرَاقِ مَرِيضَةً** *I was told (that) Lēilā was sick* C *in el-'Irāk*; **إِذَا أُخْبِرْتَنِي دِنْفًا** *when thou art told (that) I am sick*.

26. All verbs, whether transitive or intransitive, active or passive, may take their own abstract nouns (*nomina verbi* or infinitives, Vol. i. § 195), as also the deverbal nouns of the classes *nomina vicis* and *nomina speciei* (Vol. i. §§ 219, 220), as objective complements in the accusative. This may be the case either when they have no other objective complement or complements, or when they have one or more; and the verbal noun may either stand alone, or it may be D connected with an adjective or demonstrative pronoun, a noun or pronoun in the genitive, or a descriptive or relative clause. For example: **ضَرَبَ ضَرْبًا** lit. *he struck a striking*, **نَامَ نَوْمًا** *he slept a sleep*, **سَارَ سِيرًا** *he journeyed a journey*; **ضُرِبَ ضَرْبًا** lit. *he was struck (with) a striking*; **ضَرَبْتَهُ ضَرْبَةً وَضَرَبْنِي ضَرْبَتَيْنِ أَوْ ضَرْبَاتٍ** *I struck him one stroke, and he struck me two or more strokes*; **ضَرَبَ زَيْدًا رَأْسَهُ ضَرْبًا**

- A lit. *he struck Zeid (as to) his head (with) a striking*; ضَرْبَتُهُ ضَرْبًا شَدِيدًا
 or, omitting the *nomen verbi*, ضَرْبَتُهُ شَدِيدًا *I gave him a violent beating**; ضَمَّتْنِي إِلَى فَرْحٍ عَظِيمًا *he rejoiced (with) a great joy*; مَشَى مَشْيًا حَسَنَةً *she clasped me tightly to her breast*; هَذَا الضَّرْبُ *he walked (with) a graceful gait*; هَذَا الضَّرْبُ *he beat me in this manner*, lit. (with) *this beating*; يَحْفَظُونَ أَسْرَارَهُمْ هَذَا الْحِفْظَ *they keep their secrets (with) this keeping (i.e. so carefully)*; ضَرْبُهُ ضَرْبٌ نَظَرْتُ *he beat him as a cruel oppressor does, or as a teacher does*; خَافَ خَوْفَ الْجَبَانَ *he feared as a coward fears*; إِتَيْهِ نَظْرَةُ الْغَضُوبِ *I looked at him (with) the look of an angry (man)*; إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا *when the earth shall quake (with) her quaking*; ضَرْبَتْنِي ضَرْبًا أَوْجَعَنِي *he beat me so as to hurt me much*, lit. *he beat me (with) a beating which pained me*; ضَرْبَتْنِي الضَّرْبَ الَّذِي لَا يَخْفَى عَلَيْكَ *he gave me a good beating, as you know well*, lit. *he beat me (with) the beating which is not concealed from you*.—This objective complement, which is called by the Arab grammarians *الْمَفْعُولُ الْمَطْلُوقُ*, *the absolute object*†, or *الْمَصْدَرُ* (see Vol. i. § 195, rem.), is used in the two following ways.

(a) When it stands alone and undefined (*مُبْهَمٌ*), it is employed *لِلتَّأْكِيدِ* for *strengthening*, or *لِلتَّعْظِيمِ* for *magnifying*, i.e. to add

- D greater force to the verb; e.g. عَدَّهُمْ عَدًّا *He hath numbered them (with) a numbering (i.e. with an exact numbering)*; إِذَا رَجَعْتَ الْأَرْضَ

* The undetermined object in such phrases as ضَرْبَتُهُ شَدِيدًا may, however, where the sense allows or requires it, assume a more definite meaning, and be viewed as an accusative of *time*; e.g. سَارُوا طَوِيلًا may be translated *they travelled a long time*, scil. زَمَانًا طَوِيلًا.

† Because it does not, like the object in a narrower sense, depend only upon a verb that governs one, two, or three accusatives in the active voice, or one or two accusatives in the passive.

رَجًا وَبَسَّتِ الْجِبَالُ بَسًّا when the earth shall be shaken (with) a shaking A (i.e. shaken violently), and the mountains be crumbled (with) a crumbling (i.e. crumbled to dust); وَأَسْتَكْبَرُوا اسْتِكْبَارًا and they disdain (with) a disdaining (i.e. are haughtily disdainful); رَضَّ رَضَّ عِظَامَهُ رَضًّا he crushed his bones (with) a crushing (i.e. crushed them to pieces). This signification lies in the indefiniteness of the verbal noun, which leaves the verbal idea quite unlimited in its force and effect.

REM. a. For still greater emphasis the *maṣḍar* may be repeated, B
إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا when the earth shall be crushed (with)
crushing, crushing.

[REM. b. For the same purpose sometimes the *maṣḍar* accompanied by a suffix referring to the logical subject is put in the nominative, as جَدَّ جَدَّهُ he exerted himself strenuously (properly his energy exerted itself, became real exertion); ضَلَّ ضَلَّالَهُ he was profoundly in error (prop. his error became error indeed); بَعُدَ بَعْدَهُ he was very far off; جَنَّ جُنُونَهَا she became thoroughly mad; جَاعَ جُوعَهُ he had a vehement hunger. We have a similar figure of speech in the phrases شَيْبُ شَائِبٍ intense whiteness of the hair; مَوْثُ مَائِتٍ excellent poetry; لَيْلٌ لَّائِلٌ a very dark night; مَوْتُ مَائِتٍ a violent death; وَيْلٌ وَيْلٌ a great woe. D. G.]

REM. c. A *maṣḍar* of this kind cannot, of course, form a dual or plural, for the mere fact of its doing so brings it at once under a different head. ضَرَبْنِي ضَرْبَيْنِ can only mean he beat me on two D
different occasions; and in general the dual or plural is only admissible in the case of a *maṣḍar* used لِلنَّوْعِ (see the end of the section), when there is a difference of kinds, as سَرْتُ سَيْرِي زَيْدٍ I went the two paces (or courses) of Zèid, the good and the bad; أُحِبُّكَ حُبَّيْنِ حُبَّ الْوُدَادِ وَحُبًّا لِأَنَّكَ أَهْلٌ لِدَاكَا I love Thee (with) two kinds of love, (with) the love of affection, and (with) another love, because Thou art entitled thereto (or worthy thereof).

- A (b) When it is connected with an adjective or demonstrative pronoun, a genitive, or a descriptive or relative clause (see the examples given above), it defines and limits the verbal idea by an addition which is commonly expressed in our family of languages by means of an adverb or a relative clause.

If the **للتَّعْدَادِ** be a *nomen vicis*, it is used **لِلتَّعْدَادِ** for enumeration; and if it be a *nomen speciei*, or have an adjective, etc., connected with it, it is used **لِلتَّنَوُّعِ** to indicate the kind, for

- B specification, or **لِلتَّبَيِّنِ** or **لِلتَّمْيِيزِ** for distinction.

REM. a. Instead of the *nomen verbi* of a particular finite verb, that of another form of the same verb, or of another verb of the same meaning, or else a concrete substantive, is sometimes employed; as **لَا تُقَدِّمُونَ مُقَدِّمًا** *ye do not advance boldly* (IV. and II.);

إِقْتَتَلُوا قِتَالًا شَدِيدًا *they fought with one another (VII.) a hard fight* (III.), **وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا** *and devote thyself (V.) to Him (with) an*

- C (exclusive) devotion (II.), **تَوَضَّأَ وَضُوءًا**, **اِغْتَسَلَ غَسْلًا**, **جَلَسَ قُعُودًا**, **أَعَذَّبَهُمْ عَذَابًا شَدِيدًا** *I will chastise them (with) a sore*

chastisement, **رَجَعُوا رَجْعًا شَنِيعًا** *they fled a shameful flight*, **رَجَعَ الْقَهْقَرَى** *he retired backwards*, **أُحْبِبَّكَ حُبِّينَ** (see above, a, rem. c),

تَلَوْدُ بِأَحْقَى نَهْشٍ مِنْ مُجَاشِعِ عِيَاذِ ذَلِيلٍ; **شَنَنَهُ بَغْضًا** *thou hast recourse to Nahsal for protection from Moḡāsi' as a weak man*; **تَطَقَّلَ دَائِغِيْلَةً** *he was an intruder at the feast, uninvited.*—

- D Sometimes a specificative term may be interposed, as **فَلَا تَمِيلُوا** *do not incline wholly away* (from one of them),

كُلَّ الْمَيْلِ *do not incline wholly away* (from one of them), **جَدَّدْتُهُ ثَلَاثَ جَلَدَاتٍ** *I knew it in part*, **عَرَفْتُهُ بَعْضَ الْمَعْرِفَةِ** *I gave him three whippings*, **جَلَسْتُ أَحْسَنَ الْجُلُوسِ** *I sat most comfortably*; or the *maṣdar* may be omitted, and its place

supplied by another word, as **جَدَّدْتُهُ ثَلَاثًا** (for **جَلَدَاتٍ**), **ضَرَبْتُهُ**, (ثَلَاثَ جَلَدَاتٍ), **بِسَوْطٍ** *I beat him (with) a whip* (for **بِسَوْطٍ**).

REM. *b.* The accusative of the *nomen verbi* remains, as we A
have seen, unchanged, when the active voice, on which it depends,
passes into the passive. It may, however, be changed into the nomi-
native, when there is no other subject, provided that it is qualified
or specialised by some other word (an adjective or a substantive in
the genitive), as سِيرَ سَيْرَ الْبَرِيدِ, سِيرَ سَيْرَ طَوِيلٍ, ضَرَبَ ضَرْبَ شَدِيدٍ,
and not merely سِيرَ سَيْرٍ, ضَرَبَ ضَرْبٍ.

27. It has been mentioned above (§ 21), that the *nomina verbi* B
derived from verbs which govern an objective complement in the
accusative, may be construed in the same way as the finite verbs
themselves. We shall here enter into some further details on this
point.

(a) If only the objective complement of the act (and not likewise
its subject) be expressed, it is put after the *nomen actionis* in the
genitive*; unless it be separated from the *nomen actionis* by one or
more words, in which case it is put in the accusative, because the
genitive can never be divided from the word that governs it. For C
example: مَنْعَهُمْ مِنْ قَوْلِ الْحَقِّ *he hindered them from saying what*
was right; لَا يَسَامُ الْإِنْسَانُ مِنْ دَعَاءِ الْخَيْرِ *a human being is never*
weary of praying for weal; أَوْ إِطْعَامَ فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيمًا *or to*
feed in a day of famine an orphan; بِضَرْبٍ بِالسُّيُوفِ رُؤُوسَ قَوْمٍ *by*
cutting off with swords the heads of some people. In like manner, the
object is put in the accusative, when the *nomen actionis* is defined by
the article, because a noun, when so defined, cannot take a genitive D
after it; as ضَعِيفُ الْتَكَايَةِ أَعْدَاءَهُ *feeble in harming his enemies*;
فَلَمْ أَتَكَلَّ عَنِ الضَّرْبِ مِسْمَعًا *and I did not desist from striking*
Misma'.

REM. If there be two or more objective complements, they are
usually all put in the genitive; but sometimes only the first is put

* This is called the objective genitive, to distinguish it from the
subjective genitive or that which designates the subject of the act.

Sleepers) *kept to the care*; مَنْعَ النَّاسِ كَافَّةً مِنْ مُخَاطَبَتِهِ أَحَدٌ بِسَيِّدِنَا A
*he gave orders to the entire people against any one's addressing him by
the title of "our Lord."* (γ) The subject may be put in the nominative
and the objective complement in the accusative; as عَجِبْتُ مِنْ ضَرْبٍ
زَيْدٌ عَمْرًا, or مِنْ ضَرْبٍ عَمْرًا زَيْدٌ, *I wonder at Zeid's beating 'Amr*;
بَلَّغْنِي الْقَتْلَ مَحْمُودُ أَخَاهُ *I have heard that Maḥmūd has murdered
his brother*; بَلَّغْنِي تَطْلِيقَ الْيَوْمِ زَيْدٌ هِنْدًا *I have heard that Zeid has
today divorced Hind*; أَعْجَبَنِي أَنْتَظَارُ يَوْمِ الْجُمُعَةِ مُحَمَّدٌ عَمْرًا B
surprised at Muḥammad's expecting 'Amr on Friday. The first of
these three constructions is the most usual. The second is not
uncommon, especially when the objective complement is a pronoun.
The third, in which the nomen actionis may be accompanied by the
article, or by a specification of the time or place of the act in the
genitive, is of comparatively rare occurrence.

REM. a. If an adjective be annexed to the subject in the C
genitive, it is also usually put in the genitive, but the nominative
is admissible; as وَهَاجَبًا; الظَّرِيفُ, عَجِبْتُ مِنْ قِيَامِ زَيْدِ الظَّرِيفِ, or
طَلَبَ الْمُعَقِّبَ حَقَّهُ الْمَظْلُومُ *and pressed her, as the seeker after his
due, who is defrauded, presses (his debtor), instead of طَلَبَ الْمُعَقِّبَ
الْمَظْلُومَ حَقَّهُ.*

REM. b. If both the subject and the objective complement D
be pronouns, they may both be suffixed to the nomen actionis; e.g.
حَبِيْبِهِ عَلَّمَنِی التَّنْسُكَ *my love of him has taught me to be religious.*
Here the suffix of the first person is the subject, and that of the
third person the accusative*.

* حُبٌّ is, strictly speaking, an اِسْمٌ مَصْدَرٌ, and not an actual مَصْدَرٌ
(see § 26); but it is used, instead of اِحْبَابٌ, as the *maṣdar* of اَحْبَبَ
(IV. of حَبَّ) *to love*, [as بُغَضٌ for اِبْغَاضٌ, *maṣdar* of اَبْغَضَ *to hate*].
See rem. c.

- A REM. c. Not only the *nomina actionis*, but also those nouns which are of similar force and signification, and which consequently can supply the place of the former, may be construed with the genitive of the subject and the accusative of the object. For example: *أَسْلَيْمُ إِنَّ مُصَابَكُمْ رَجُلًا أَهْدَى السَّلَامِ تَحِيَّةً ظُلْمٌ* *O Sul'īm, verily your afflicting a man, who has given the salām as a salutation, is (an act of) tyranny (مُصَابٌ - إِصَابَةٌ) مِنْهُمْ*; *بِعِشْرَتِكَ الْكِرَامَ تُعَدُّ مِنْهُمْ* *through thy associating with the noble, thou wilt be reckoned one of them (عِشْرَةٌ - مُعَاشَرَةٌ)*; *مَنْ قُبِّلَ الرَّجُلُ زَوْجَتَهُ الْوُضُوءُ* *ablution is (rendered necessary) by a man's kissing his wife (قُبِّلَ - تَقَبَّلَ)*; *فَتَذَكَّرُوا لَطْمَةَ الْبَكْرِىِّ الْقُرَشَى* *and remember how the Bèkrite slapped the Korèishite (لَطَمَةٌ the nomen vicis)*; *فَإِنَّ كَلَامَهَا شِفَاءٌ لِمَا بِيَا* *[for to speak with her is a remedy for my suffering]*; *وَبَعْدَ عَطَائِكَ* *and after thy giving the hundred grazing (camels)* *أَنْظُرْ إِلَى طَاعَةِ هَذَا* *(الرِّتَاعَ in rhyme for (الرِّتَاعَ عَطَاءٌ))*.
- B C *اَللّٰهُ* *observe this child's obedience to the command of God* *وَعِيدُ الْحَبَارَى الصَّقَرِ* *the bustard's threatening the falcon* *أَحَادِيثُ الصَّبُعِ أَسْتَهَا* *what the hyena tells to its — (أَحَادِيثَاتٌ - أَحَادِيثُ)* *I have left him (or it) where the wild cattle lick their young (i.e. in some lonely or desert spot, I know not where), = يَلْحَسُ الْبَقَرُ* *أَوْلَادَهَا*.
- D REM. d. What has been said of the *nomina actionis* of singly transitive verbs, applies equally to those of doubly transitive verbs. The only difference is, that the latter take an accusative after the objective genitive, or even add a second accusative to the first. For example: *تَعْلِيمُ الْمُتَعَلِّمِ طَرِيقُ التَّعَلُّمِ* *the instruction of the learner in the path of learning*; *مَا أَسَدَاهُ إِلَيْهِ مِنْ تَوْلِيَّتِهِ إِيَّاهُ الْعِرَاقُ* *the favour which he conferred upon him by his appointing him governor of el-'Irāk*; *إِنَّ النَّاسَ كَرَهُوا إِطْعَامَ مُحَمَّدٍ عَمْرًا خُبْرًا*.

مَسْمُومًا *the people condemned Muhammad's giving 'Amr poisoned A bread to eat.*

REM. e. The complement in the genitive may also be expressed, when it represents the subject of the act, by مِنْ; when it represents the object, by لِ (see § 29); and when it indicates time or place, by فِي; e.g. اَلْحُبُّ (اَلْحَاصِلُ) مِنْيْ لَهُ in rem. b, by فِي حُبِّهِ, *the love (which accrues) from me to him*; سَفَى اَلرِّمَالِ يَدُ اَلدَّبُورِ, in § 27, b, β, by اَلسَّفَى مِنْ يَدِ اَلدَّبُورِ لِلرِّمَالِ; and اِنْتَظَارُ يَوْمِ اَلْجُمُعَةِ, ibid., γ, by اَلْاِنْتَظَارُ فِي يَوْمِ اَلْجُمُعَةِ.

B

28. In the case of verbs which govern their objective complement by means of a preposition, the nomen actionis retains that preposition: e.g. قَدَرْتُ عَلَيْهِ مَا لِي قُدْرَةٌ عَلَى ذَلِكَ *I have no power to do this*, from رَغِبْتُ فِيهِ مَا حَاجَتُكَ إِلَيْهِ *I have no wish for it*, from اِحْتَجَجْتُ إِلَيْهِ. —The same thing holds good in the case of mixed government, the nearer object or accusative being converted into the genitive, and the more remote retaining its preposition; e.g. تَوْفِيقُ اَلْاِنْسَانِ لِلطَّاعَةِ *man's being helped (by God) to obey (Him)*. Occasionally, however, the closer connection by means of the genitive is substituted for the looser construction with a preposition; e.g. مَيْلُ اَلْاِسْلَامِ *inclination (of the mind) towards el-Islām*, for اَلْمَيْلُ إِلَى اَلْاِسْلَامِ.

C

29. The nomen actionis often takes its objective complement not in the accusative but in the genitive with لِ, in which case this preposition is used as an outward exponent of the relation that subsists between the nomen verbi and its object. Hence the Arab grammarians rightly call it اَللَّامُ لِتَقْوِيَةِ اَلْعَامِلِ *the lām that strengthens the regent* (the nomen actionis or the verbal power which it possesses); for, since the verbal force which dwells in the nomen actionis is less than that in the finite verb, the language helps the former to exercise its

D

A influence upon its object by annexing to it a preposition expressing the direction of the action towards the object. This construction with **لِ** is used in the following cases.

(a) When the nomen actionis immediately precedes the object and is undefined (see § 27, a); as **مِنْ غَيْرِ تَأْمَلٍ لِخَطَائِهِ وَصَوَابِهِ** *without considering what was false and what true in it*, instead of **خَطَأَهُ وَصَوَابَهُ**. This is especially the case when the nomen actionis is in the adverbial accusative (see § 44); as **أَقُومُ لَهُ تَعْظِيمًا لِإِسْتَاذِي** *I stand up in his presence to shew respect to my teacher*; **إِنَّمَا قَالَ ذَلِكَ أَمْسَكَ عَنْهُمْ أَنْتِظَارًا** *he said this only to do him honour*; **لَهُ إِكْرَامًا لَهُ** *he refrained from (attacking) them, awaiting the Muhāgīrūn*; **وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ** *but those who believe are stronger in love of God*.

(b) When the nomen actionis immediately precedes the object, and is defined by the article (see § 27, a); as **تَرَكُ الْمُطَابَقَةَ لِلنَّاسِ** *giving up pursuing the people*; **لَهَا أَجْتَمَعَتْ عَظَمَانُ عَلَى الْمُطَابَقَةِ** *after (the tribe of) Ġatafūn had agreed to take the part of Tolèiha*.

(c) When the genitive of the subject is interposed between the nomen actionis and the object (see § 27, b); as **فَبَقِيَ أَنَّ تَسْحِينَ** *it results, therefore, that the sun warms the earth in no other way than by his light* (lit. *that the sun's warming the earth is only by the way of his light*), for **الْأَرْضُ**; **إِبَائِي** *because of my enemies' persecuting me*, for **لِطَالِبَةِ**; **رُؤْيَتُهُ لِلَّهِ** *his seeing God*; **تَبْلِيغِي لَكَ إِلَى مَنْكَ** *my enabling you to attain your wishes*; **أَنْظُرُ إِلَى هَذِهِ الْوَالِدَةِ الشَّفِيقَةِ الرَّحِيمَةِ وَإِطَاعَتِهَا** *observe this mother, affectionate and loving, and her obedience to the command of God*.

It may also be extended to other verbal nouns of similar force and A
signification (see § 27, *b*, rem. *c*); as نَزَلَ إِلَى مَصَارِعِ أَصْحَابِهِ وَمَقْتَلِ he went down to the places where his comrades
had fallen, and to the spot where the people of Hamadān had killed his
sister's son; إِلَّا أَنَّ فُتُوحَ الْمُؤْمِنِ وَعَبْدَ الْمَلِكِ كَانَتْ لِمَنْ قَصَدَ [but the victories of 'Abd el-Ma'mūn and 'Abd el-Malik were
gained over those who aimed at their sovereignty].

In such clauses the choice between the older and closer construction B
with the accusative, and the later and looser with the preposition, is
left in most cases to the taste and judgment of the writer.

REM. *a*. In more modern Arabic إِلَى is often used لَتَقْوِيَةِ الْعَامِلِ instead of لِ; as اِدْكَارِي إِلَيْهِ my bearing him in mind; رَدِّي إِلَيَّ my returning an answer.

REM. *b*. This use of لِ to designate the objective complement of the verb is common in Aramaic, rare in Hebrew and Æthiopic C
(see Dillmann's Gr., § 179). See § 31, rem.

30. The nomina agentis or participles, which hold a middle position between the verb and the noun, and partake of the force of both, may, like the nomina verbi, follow the government either of the verb or the noun, or of both. The following rules are to be observed regarding them.

(a) If the *nomina agentis* has but *one* objective complement, this may be put either in the accusative or in the genitive; as سَارِعُوا إِلَى D
جَنَّةٍ أُعِدَّتْ لِلْمَتَّقِينَ وَالْكَاطِبِينَ الْغِيظَ vie with one another in hastening
to a garden (Paradise), which is prepared for the God-fearing and
those who restrain their wrath; وَالْمُؤْتُونَ الزَّكَاةَ and those who pay
the poor-rate; الْقَاطِنَاتُ الْبَيْتَ غَيْرَ الرَّبِيمِ أَوْافَا مَكَّةَ مِنْ وَرَقِ الْحَمَى the slate-coloured pigeons (الْحَمَامِ by poetic license for الْحَمَى) which
inhabit the sacred House (i.e. the Ka'ba), never quitting it (and)

- A domiciled in Mèkka (أَوَالِفٌ for أَوَالِفٌ) : (أَوَالِفٌ) *an offering coming, or (actually) brought, to the Ka'ba*; طَلَّابُ الْعِلْمِ *seekers after knowledge*; كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ *every soul is a taster of death (tastes or shall taste death)*; رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ *our Lord! Thou wilt be an assembler of (wilt assemble) mankind*: أَنَّهُمْ مُلَاقُو رَبِّهِمْ *who think that they shall be meeters of (shall meet) their Lord*; إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ *verily the death from which ye flee, will surely be your meeters (will surely meet you).*—The nomina agentis of directly transitive verbs admit of being construed, in so far as they have verbal power, either with the accusative or with the genitive, provided they have the meaning of the *imperfect* (الْمُضَارِعُ, historical imperfect, present, future). As the genitive connection is in this case *غَيْرُ الْحَقِيقِيَّةِ*, improper or representative (see § 75, rem.), the governing word may be defined by the article: قَاتِلُ النَّاسِ, or قَاتِلُ النَّاسِ, *one who kills people*; الْقَاتِلُ النَّاسِ, or الْقَاتِلُ النَّاسِ, *he who kills people* = الَّذِي يَقْتُلُ; as, according to another reading, كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ (see above); أَلَوَاهِبِ الْبَيَاضِ *of him who gives a hundred fine white (camels)*; وَالْمُتَقِمِّي الصَّلَاةِ *and those who perform the (prescribed) prayers*: أَلَا أَيُّهَا الْبَاغِي الْبَرَّازَ تَقَرَّبْنَ *O thou that desirest single combat, draw nigh*. When, on the contrary, the nomina agentis of directly transitive verbs have the meaning of the *perfect* (perfect, pluperfect, aorist, and future-perfect), they approach more nearly to the nature of the noun that springs from them (as كَاتِبٌ, *writing, a writer*), and hence are construed, like this latter, with the genitive only. Further, since this genitive connection is *حَقِيقِيَّةٌ*, proper or real (see § 75, rem.), the governing word cannot be defined by the article: قَاتِلُ النَّاسِ (and not الْقَاتِلُ النَّاسِ or الْقَاتِلُ النَّاسِ) *one who killed, has killed, had killed, or shall have killed people, =*

الَّذِي قَتَلَ, or الَّذِي كَانَ قَتَلَ, or الَّذِي يَكُونُ قَتَلَ; as فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ A
the Creator of (or He who has created) the heavens and the earth.
 The same remarks naturally apply, when the genitive is a pronominal
 suffix instead of a separate substantive: أَحَدٌ يَلُومُنِي = لَا تَلِيْمِي *one who*
reproaches me, and الَّذِي يَلُومُنِي = لَا تَلِيْمِي *he who reproaches me*, as
 أَيُّهَا الشَّاتِمِي لِتُحْسَبَ مِنِّي *O thou who revilest me, in order that thou*
mayest be thought my equal; but he who reproached or has reproached
 me, الَّذِي لَا مَنِي, is لَا تَلِيْمِي, not لَا تَلِيْمِي.—If the nomen agentis be B
 undefined, it governs the accusative only in the following cases.
 (a) When it is the attribute or the predicate of a (usually preceding)
 subject, or stands in the accusative to express a state or condition of
 that subject (see § 44); e.g. زَيْدٌ ضَارِبٌ عَمْرًا, or إِنْ زَيْدًا ضَارِبٌ عَمْرًا
Zèid is beating (or will beat) 'Amr; زَيْدٌ ضَارِبٌ أَبُوهُ أَخَا لِي *Zèid's*
father (lit. Zèid, his father) is beating (or will beat) a brother of
mine; مَرَرْتُ بِغَارِسٍ طَالِبٍ ثَارَ أَبِيهِ; C
I passed by a horseman (who was)
seeking revenge for (the murder of) his father; كَمْ مَالِي عَيْنِيهِ مِنْ
 شَيْءٍ غَيْرِهِ *how many a one fills (or sates) his eyes with what belongs*
to others, = كَمْ شَخْصٍ مَالِي; كَنَاطِحٍ صَخْرَةٍ يَوْمًا لِيُوْهِيَهَا *like a buck*
which was one day butting a rock to break it; جَاءَنِي; كَوْعَلٍ نَاطِحٍ
 عَمْرُو طَالِبًا أَدْبًا *'Amr came to me seeking instruction.* (β) After an
 interrogative or negative particle, when it is the attribute of a pre- D
 ceding or (less usually) following subject; e.g. هَلْ مُكْرِمٌ أَنْتَ زَيْدًا
wilt thou treat Zèid with respect? أَمِنْجَزْ أَنْتُمْ وَعْدًا وَتَقُتْ بِهِ *will ye*
fulfil a promise on which I relied? أَنْتَ بِتَابِعٍ قِبَلْتَهُمْ *thou dost not*
follow (or adopt) their kībla; مَا مُجِيرٌ أَحَدٌ عَدُوَّ أَحِبَّائِهِ *no one gives*
protection to the enemy of his friends. (γ) After an interjection
 (see § 38), as the predicate of a suppressed subject; e.g. يَا طَالِعًا جَمَلًا

- A O (thou who art) climbing a hill! يَا صَارِفًا عَنِّي الْمَوَدَّةَ يَا رَجُلًا طَالِعًا
O (thou who art) turning away from me (thy) love!

REM. a. The nomen agentis in the singular number, when followed by a substantive in the genitive, can take the article only when that substantive is itself defined by the article or governs another substantive that is so defined; e.g. **الضَّارِبُ الْعَبْدُ** *he who beats the slave*; **الضَّارِبُ رَأْسُ الْعَبْدِ** *he who beats the slave on the head*

- B (lit., *beats the head of the slave*); but we cannot say **الضَّارِبُ عَبْدٌ** nor **الضَّارِبُ زَيْدٌ**, nor even **الضَّارِبُ عَبْدٌ زَيْدٌ** or **الضَّارِبُ عَبْدُهُ**. The reason of this seems to be that a certain equipose may be preserved between the governing word, **الْمُضَافُ**, and the governed word, **الْمُضَافُ إِلَيْهِ**. On the other hand, the article may be prefixed to the dual or the pluralis sanus masc., even when the following genitive is not defined in either of the above ways; because, after the

- C rejection of the terminations **نِ** and **نَ** (Vol. i. § 315, b, c), **الْمُضَافُ** and **الْمُضَافُ إِلَيْهِ** become more closely connected, and grow, as it were, into one word, like the nomen agentis when defined by the article and followed by a pronominal suffix. Hence we may say **الضَّارِبِي عَبْدُهُ**, **الضَّارِبُو عَبْدٌ زَيْدٌ**, **الضَّارِبِي زَيْدٌ**, **الضَّارِبَا عَبْدٌ**, as well as **الضَّارِبِينَ عَبْدُهُ**, **الضَّارِبُونَ عَبْدٌ زَيْدٌ**, **الضَّارِبِينَ زَيْدًا**, **الضَّارِبَانِ عَبْدًا**: **إِنْ يَغْنِيَا عَنِّي الْمُسْتَوْطِنَا عَدَنَ** *if the two who reside at 'Aden can*

- D *dispense with me (or do without me)*; **وَلَمْ أَشْتَهُمَا**; **الضَّارِبِي عَرَضِي** *the two who revile my character, without my having reviled them*; **وَهَبُوا** *those who deem small the great (sums) they have given away*. There is even a third form of expression admissible, arising out of a combination of these two, viz. **الضَّارِبَا عَبْدًا**, **الضَّارِبِي عَبْدُهُ**, **الضَّارِبُو عَبْدٌ زَيْدٌ**, **الضَّارِبِي زَيْدًا**, in which the rejection of the terminations **نِ** and **نَ** serves only to indicate the close logical connection, as in the phrase **جَاءَ الْأَمِيرُ الْقَاتِلَا أَخَوَاهُ مُحَمَّدًا** *the 'amir came, whose two brothers killed Muhammad*, in which

another substantive (أَخَوَاهُ) is actually inserted, as the subject, A between the nomen agentis in the dual (الْقَاتِلَا) and its object (مُحَمَّدًا).—When a pronoun is annexed as object to the dual or pluralis sanus masc. of a nomen agentis which is defined by the article, three forms of expression are likewise admissible; viz. (1) الضَّارِبُونَ إِيَّاهُ, الضَّارِبُونَ لَهُ, الضَّارِبُونَ إِيَّاهُ; (2) الضَّارِبَانِ إِيَّاهُ or الضَّارِبَانِ لَهُ; (3) الضَّارِبَانِ لَهُ. In the last case, the pronoun, though apparently a nominal suffix in the genitive, is in reality a verbal suffix in the accusative; and even in the first case, B the Arabs regard the pronominal object as an accusative, and not as a genitive, using نِي instead of نِي for the 1st pers. sing.; e.g. لَيْسَ الْمَوَافِينِي لِيُرْفَدَ خَائِبًا he who comes to me to obtain a gift is not disappointed; وَلَيْسَ بِمُعِينِي and he is not too heavy a burden for me; هُمْ الْأَمْرُونَ الْخَيْرُ وَالْفَاعِلُونَ it is they who order what is right, and who do it themselves*.

REM. b. When the nomen agentis is followed by two or more objects connected by وَ or أَوْ, it not rarely happens that the first C alone is put in the genitive, and the others in the accusative, the nominal force of the nomen agentis passing, because of the distance of the complements, into the verbal; as جَاعِلُ اللَّيْلِ سَكْنًا وَالشَّمْسُ جَاعِلُ اللَّيْلِ سَكْنًا وَالشَّمْسُ He who appoints the night for rest, and the sun and moon for the reckoning (of time); أَلْوَاهِبُ أَلْيَاءَةِ الْهَجَانِ وَعَبْدُهَا of him who gives a hundred fine white (camels) and their attendant (either وَعَبْدُهَا or وَعَبْدُهَا); هَلْ أَنْتَ بَاعَتْ دِينَارٍ لِحَاجَتِنَا أَوْ عَبْدَ رَبِّ (وَعَبْدُهَا) wilt thou send Dinār for our need (to our help) or 'Abd-Rabb? D

(b) If the nomen agentis be derived from a verb which governs two or three objective complements (§§ 24, 25), it takes the first either in the accusative (which is by far the more usual) or in the genitive, and the others in the accusative; as أَنَا كَاسٌ زَيْدًا ثَوْبًا فَاحِرًا

* [El-Mubarrad, *Kāmil*, 205, l. 16—206, l. 9 speaks of this verse as spurious, and says that such an annexion is not allowed even by poetical license. R. S.]

- A *I will dress Zeid in a splendid robe*; أَنَا مُعْطِي زَيْدٍ دِرْهَمًا, or مُعْطِي زَيْدًا, *I will give Zeid a dirham*; دِرْهَمٌ زَيْدًا, or هَلْ أَنْتَ ظَنَّ عَمْرًا عَاقِلًا, *dost thou think 'Amr intelligent?* هَذَا مُعَلِّمٌ زَيْدٍ عَمْرًا, *this (man) informs Zeid that 'Amr is going away.*

REM. a. If the objective complements of the nomen agentis of a doubly transitive verb be pronouns, both may be appended to it as suffixes; e.g. مُعْطِيكَ *he who gives it to you*; مُطْعِمُنِيهَا *he who*

- B *gives me it to eat.* [Comp. Vol. i. § 187.]

REM. b. The second of the two complements of a nomen agentis, or that which is in the accusative, is very rarely inserted between the nomen agentis and the first complement, or that in the genitive; e.g. فَلاَ تَحْسِبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلِهِ *whilst others than thou withhold their benefits from the needy*; وَسِوَاكَ مَا نَعِ فَضْلَهُ الْمُحْتَاجُ *think not then that God will fail to keep His promise to His apostles.* In the former of these examples, which is a half-verse of poetry, this construction has been followed in order to bring the word

- C *الْمُحْتَاجُ* into the rhyme; in the latter, which is taken from the Kor'an, xiv. 48, the preferable reading is مُخْلِفَ وَعْدِهِ رُسُلَهُ.

31. What has been said in § 29 regarding the use of the preposition لَ after nomina verbi is equally applicable to nomina agentis.

(a) لَ is used when the nomen agentis immediately precedes the object and is undefined; as وَهِيَ مُجَانِبَةٌ لَّهُ *making thee wonder*;

- D *whilst she was avoiding him* (in which example the undefined nomen agentis is the predicate of a جُمْلَةٌ حَالِيَّةٌ or circumstantial clause [§ 183]; وَأَلْحِيلُهُ لَا تَجُوزُ إِلَّا إِذَا كَانَ الْأَخْصَمُ مُتَعَتِّتًا لَا طَالِبًا لِلْحَقِّ *and artifice is not allowable (in argument), except when the opponent is a disputatious sophist, and not a seeker after the truth.* This is especially the case when the nomen agentis is in the adverbial accusative [§ 44, c]; as وَأَمِنُوا بِمَا أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ *and believe in what I have sent down, confirming that which is with you* (the

Scriptures which ye have already received); نَزَلَ عَلَى الْمَدِينَةِ مُحَاصِرًا A
 وَكَفَى بِلَذَّةِ الْعِلْمِ دَاعِيًا وَبَاعِثًا; he halted before the city to besiege it;
 لِلْعَاقِلِ the sweetness of knowledge is a sufficient inducement and
 incentive to the intelligent. (b) لَ is also used when the nomen agentis
 immediately precedes the object, and is defined by the article; as
 الْمَفْسِرُونَ those who keep the ordinances of God; الْحَافِظُونَ لِحُدُودِ اللَّهِ
 أَقْوَى الْأَسْبَابِ الْجَالِبَةِ لَهُذِهِ الْآيَاتِ B
 لِلرِّزْقِ إِقَامَةُ الصَّلَاةِ بِالتَّعْظِيمِ to perform one's devotions with reverence
 is the surest means of procuring one's daily bread; وَبَقِيَ يَتَفَكَّرُ فِي ذَلِكَ
 and he continued meditating about that thing, which governs the body. (c) Finally, لَ is used when a genitive is
 interposed between the nomen agentis and the object; as مُطْعِمَهَا لِي
 he who gave it to me to eat. C

REM. لَ must be used instead of the accusative, when the object
 of the nomen agentis is rhetorically transposed and placed before it;
 as مَا كُنَّا لِلْغَيْبِ حَافِظِينَ; وَكَانُوا لَنَا عَابِدِينَ and they worshipped us;
 إِنَّا لَهُ لَحَافِظُونَ (in the future); إِنَّا لَهُ لَمُ تَرْيَهُ لَكَ مُكْرِمٌ
 we did not know what was hidden (in the future); verily we will take care of him;
 a man, as long as thou dost not unjustly disparage him, treats thee with
 respect.—So also with the finite verb, تَعْبُرُونَ كُنْتُمْ لِلرُّؤْيَا نَعْبُرُونَ if ye D
 can explain a dream. If the transposed object be a pronominal suffix,
 إِيَّاكَ تَعْبُدُ لَ (Vol. i. §§ 188, 189) may be employed instead of لَ; as
 وَإِيَّاكَ نَسْتَعِينُ thee we worship and to thee we cry for help;
 خَالَهُمْ إِيَّاهُ يَعْنُونَ he thinks they mean him (in rhyme for يَعْنُونَ).
 Compare § 29, rem. b, and Vol. i. § 189, b.

32. If the verb, from which a nomen patientis is derived, governs
 two or three accusatives in the active voice, its nomen patientis retains
 one or two of them, the other having passed into the nominative; as

- A زَيْدٌ مُعْطَى عَبْدُهُ دِرْهَمًا *Zèid's servant* (lit. *Zèid, his servant* [§ 120]) is given a *dirham*; زَيْدٌ مَظْنُونٌ أَبُوهُ قَائِمًا *Zèid's father is thought to be standing up*; زَيْدٌ مُعَلِّمٌ أَبُوهُ عَمْرًا مُنْطَلِقًا *Zèid's father is informed that 'Amr is going away*. See §§ 24, 25.

33. Verbal adjectives of those forms which differ in meaning from the *nomina agentis* only in being *intensive*, may govern, like the *nomina agentis*, either the accusative or the preposition *لِ*. Since, however, their verbal force is very slight, the latter construction is by far the more usual, the former being chiefly poetic. This rule applies principally to the forms فَعَّالٌ and فَعُولٌ (Vol. i. § 232, and rem. *d*, § 233); more rarely to other forms, such as فَعِيلٌ (§ 232), فَعِلٌ (id.), and مِفْعَالٌ (§ 233, rem. *b*). Examples with the accusative: أَحَا مُقَدِّمًا إِلَى الْمَوْتِ خَوَاضًا إِلَيْهِ الْكَتَائِبَا *inured to* (lit. *a brother of*) *wayfare, constantly wearing the garments suited for it*; الرُّكْبَانُ مُجَلِّيًا *in rhyme for* الْكَتَائِبَا *in rhyme for* مُحَلِّلَةً طَوْقٍ لَمْ يَكُنْ مِنْ تَمِيمَةٍ وَلَا ضَرْبِ صَوَاغٍ *adorned with a ring, which is not an amulet, nor manufactured by a moulder of a dirham with his hands*; ضَرْوْبٌ بِنَصْلِ السَّيْفِ هَامَاتِ الرِّجَالِ *smiting with the edge of the sword the heads of men*; إِنَّهَا عَلَى الشَّوْقِ إِخْوَانُ الْعَزَاءِ هَيَّوْجٌ *verily she stirs up the patient* (or *continent*) *to desire* (*excites desire in them*, هَيَّوْجٌ in rhyme for هَيَّوْجٌ); غُفْرٌ ذَنْبُهُمْ غَيْرُ فُخْرٍ *ready to forgive their sin, not boastful* (فُخْرٌ in rhyme for فُخْرٌ); فَتَاتَانِ أَمَّا مِنْهُمَا فَشَبِيهَةٌ هَلَالًا *two maidens, (one) of them resembling a new moon (in beauty)*; إِنَّ اللَّهَ سَمِيعٌ دَعَاءٍ *God hears the prayer of him who calls upon Him*; حَنْوَرٌ أُمُورًا *on his guard against things that cannot injure (him)*; أَتَانِي

عَرَضِي أَنَّهُمْ مَزُقُونَ عَرَضِي *it has come to me (to my hearing) that they are* A
defaming (lit. tearing in pieces) my character; إِنَّهُ لَمِنَحَارٍ بَوَائِكُهَا he
is a slaughterer of the fat ones among them (the she-camels); شَمِرَ
haughty, looking with disdain on the limbs of the
slaughtered camel. Examples with لِ: سَمَاعُونَ لِلْكَذِبِ أَكْثَالُونَ لِلشَّحْتِ
hearers of falsehood, eaters of what is unlawful; كُلُّ كَفَّارٍ عَنِيدٌ مَنَاجٍ
every hardened infidel, a hinderer of good; جَمَاعَةٌ لِلْكِتَابِ B
collector of books; قَوُولٌ لِّمَا قَالَ الْكَرَامُ فَعُولٌ
ready to say what the
noble say, and to do (it); etc.

34. Verbal adjectives of the form أَفْعَلٌ, corresponding to our
 comparative and superlative (Vol. i. § 234), when derived from *trans-*
itive verbs, take their object in the genitive with لِ, very rarely in the
 accusative; as هُوَ أَطْلَبُ لِلْعِلْمِ مِنْكُمْ *he seeks after knowledge more than*
you do; الْمُؤْمِنُ أَحَبُّ لِلَّهِ مِنْ نَفْسِهِ the believer loves God more than C
himself; أَجْهَلُ النَّاسِ وَأَعْدَاهُمْ لِلْعِلْمِ وَأَمَقَّتْهُمْ لِلشَّرْعِ the most ignorant
of men, and the most opposed of them to learning, and the most inimical
of them to the law; فَهُمْ لَهَا بِغَيْرِ حَاجِزٍ أَقْلَبُ they must be more apt to
change it (viz. the letter و, into ي) without an intervening (letter);
وَأَضْرَبَ مِنَّا بِالسُّيُوفِ الْقَوَانِسَا and more ready than we to smite with
swords the tops of helmets (الْقَوَانِسَا in rhyme for أَقْوَانِسُ, accus.);
وَأَمْنَعُ جِيرَانًا D

REM. a. Verbal adjectives of the form أَفْعَلٌ, derived from verbs
 signifying *love* or *hatred*, take the object with لِ when they are used
 in an *active* sense, as in the second and third of the above examples;
 but when they have a *passive* sense*, they take the subject with

* As there is *only one* form for the comparative and superlative,
 it may be derived from verbal adjectives of either active or passive
 signification; e.g. أَحَبُّ from مُحِبٌّ *loving*, or from حَبِيبٌ *beloved*,
dear. [Comp. Vol. i. § 235.]

- A *إِلَى*, as *الْمُؤْمِنُ أَحَبُّ إِلَى اللَّهِ مِنْ غَيْرِهِ* the believer is more loved of God than any one else; *هُوَ أَبْغَضُ إِلَيَّ مِنْهَا* he is more hateful to me than she.

REM. *b.* Verbal adjectives of the form *أَفْعُلُ*, derived from intransitive verbs [i.e. verbs which govern their object by means of a preposition, § 23, rem. *a*], require the same preposition after them as those verbs; as *هَذَا أَهْوَنُ عَلَيَّ* this is lighter, or easier, for me; *هُوَ أَزْهَدُ فِي الدُّنْيَا وَأَسْرَعُ إِلَى الْخَيْرِ وَأَبْعَدُ مِنَ الْإِثْمِ وَأَحْرَصُ عَلَى*

- B *الْحَمْدِ* he abstains more from worldly pleasures, and is quicker to do good, and keeps farther from (clearer of) crime, and is more eager after the praise (of God). They often, however, take their signification from one of the derived forms of the verb (generally the second or fourth); as *ذَلِكَ أَقْوَمُ لِلشَّهَادَةِ* this confirms the evidence still more (from *أَقَامَ*, IV. of *قَامَ* to stand); *وَلَكِنْ خُمُولُ أَمْرِ لِدَيْنٍ* but the obscurity of a man preserves his religion better (from *أَسْلَمَ* or *سَلِمَ*, II. or IV. of *سَلِمَ* to be safe); *قَتَلَ الْكُفَّارِ أَعَزَّ لِلْإِسْلَامِ* the slaying of unbelievers increases the power of *el-Islām* and strikes greater terror into those who are behind them; *ذَلِكَ أَجْوَدُ لِحِمْلِهَا وَأَصْفَى لِدَهْنِهَا* this improves its crop and makes its oil clearer; *غَيْرُ الدِّجَالِ أَخَوْفَنِي عَلَيْكُمْ* another besides the anti-Christ fills me (accus.) with greater fear on your account (than he does); *هُوَ أَحْوَجُ إِلَيَّ مِنْي إِلَيْهِ* he has more need of me than I have of him (from *إِحْتَاجَ إِلَيَّ*, VIII. of *حَاجَ*, to have need of). See Vol. i. § 235.
- D

35. The accusative not unfrequently depends upon a verb which is understood. This happens:—

(*a*) In phrases expressive of command (positive or negative), wish, reproach (worded interrogatively), praise, salutation, and the like, in which we must supply the verb from which the noun in the accusative is derived, and to which it serves as *الْمَفْعُولُ الْمَطْلُوقُ* (§ 26). For example: *فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَنتَحَسَمْتُمْهُمْ*

فَقُتِلُوا أَلُوثَاقُ فِيمَا مَنَّا وَإِمَّا فِدَاءٍ *and when ye meet (in battle) those who A*
believe not, smite their necks (i.e. cut off their heads), till (at last),
when ye have made much slaughter among them, bind fast the fetters;
and (thereafter) either show kindness (by letting them go free) or take
ransom (for them), where مَنَّا، اضْرِبُوا الرِّقَابَ ضَرْبًا = ضَرْبَ الرِّقَابِ *=*
carry off camels, O Zuraik, as foxes carry off (their prey), where
carry off camels, O Zuraik, as foxes carry off (their prey), where فَنَدَلًا زُرَيْقُ الْهَالِ نَدَلٍ الثَّعَالِبِ؛ تَفْدُونَ فِدَاءً = فِدَاءٍ *and* تَمُنُونَ مَنَّا
carry off camels, O Zuraik, as foxes carry off (their prey), where نَدَلًا الْهَالِ نَدَلًا = نَدَلًا الْهَالِ *be patient and do not give B*
way to immoderate grief, i.e. إِصْبِرْ صَبْرًا وَلَا تَجْزَعْ جَزَعًا *gently!*
softly! i.e. أَمِهلْ مَهْلًا؛ سَقَاكَ لَكَ سَقِيًّا *may God give thee rain! i.e.* سَقَاكَ
mayest thou stumble! i.e. تَعَسَّكَ لَكَ رَعَاكَ اللَّهُ رَعِيًّا *may God keep thee! i.e.* تَعَسَّكَ لَكَ رَعَاكَ اللَّهُ رَعِيًّا
I be ungrateful after thou hast averted death from me? i.e. أَكْفُرُ كُفْرًا؛
dost thou delay (or loiter), seeing that grey C سُبْحَانَ اللَّهِ
hairs have already come upon thee? i.e. أَتَتَوَانِي تَوَانِيًا *the absolute glory of God! or* سُبْحَانَهُ *His absolute glory! scil.* أُسَبِّحُ
I praise (which is an إِخْبَارٌ or statement of fact), or سَبِّحْ، سَبِّحِي،
etc., praise thou, etc. (which is an إِنْشَاءٌ, a command or wish) [often
used as a phrase expressing wonder]; مَعَاذَ اللَّهِ *God forbid! i.e.*
I seek the refuge of God; يَا رَبِّ حَنَانِكَ يَا رَبِّ أَعُوذُ مَعَاذَ اللَّهِ *D*
me, O my Lord! i.e. تَحَنَّنْ عَلَى حَنَانًا *or* حَنَّ لَبَّيْكَ اللَّهُمَّ *I wait*
intent upon Thy service, O God! i.e. أَلْبَسْ لَكَ إِبَابًا = أَلْبَسْ لَكَ تَبًا
hearing and obeying, or to hear is to obey, i.e. أَسْمِعْ سَمْعًا *and*
welcome! i.e. قَدِمْتَ خَيْرَ مَقْدَمٍ *thou art* وَأُطِيعُ طَاعَةً
arrived the best of arrivals; وَحَبًّا وَكَرَامَةً] (will I
do what thou requirest) i.e. أَحْبَبَكَ حَبًّا وَأَكْرَمَكَ إِكْرَامًا.

A REM. *a.* In the cases of command, wish, and reproach, the Arab grammarians regard the verbal noun, not as a **مَصْدَرٌ مُؤَكَّدٌ** (§ 26), but merely as **بَدَلٌ مِنَ الْفِعْلِ** *a substitute for the verb*, or **نَائِبٌ** *supplying the place of the verb*; so that, according to them, **سَقَاكَ اللَّهُ = سَقَى لَكَ, أَنْدَلَ أَلْمَالَ = نَدَلَ أَلْمَالَ**, and **أَكْفَرُ = أَكْفَرًا**.

B REM. *b.* In such cases as **حَنَانِيكَ** and **لَبِيكَ** the dual is regarded as being used, not **لِلتَّشْبِيهِ** *to express two occasions*, but **لِلتَّكْرِيرِ وَالتَّكْثِيرِ** *to indicate repetition and frequency*. [Similar expressions are **هَذَاذِيكَ** and **هَجَاجِيكَ**, **حَجَازِيكَ**, **دَوَالِيكَ**, **سَعْدِيكَ**.]

(*b*) In various other cases, in which the verb to be supplied is not that whence the noun in the accusative is derived, but may be easily guessed from the manner in which the noun is uttered and the circumstances of the speaker. Such are :—

(*a*) Phrases expressive of wish, salutation, and the like; as C **جَدْعًا لَكَ** *may thy nose be cut off!* **تَبًّا لَكَ** *perdition to thee!* i.e. **صَادَقْتُ** or **أَتَيْتُ**, **مَرْحَبًا وَأَهْلًا وَسَهْلًا**; **أَتَيْتُ** or **أَتَيْتُكَ** *thou art come to, or hast found, a roomy (convenient) place, and friendly people, and a smooth (comfortable) place*; **مَرْحَبًا بِكَ**, i.e. **أَتَيْتُ مَكَانًا يَرْحُبُ بِكَ**, *thou art come to a place where there is plenty of room for thee (to a comfortable place)*; phrases equivalent to *welcome!* **مَرْحَبًا بِكَ اللَّهُ وَمَسْهَلًا** *may God give thee plenty of room and ease!**

(*β*) Phrases in which an individual is called upon to guard himself, or a part of his person, against some one or some thing (**التَّحْذِيرُ**); or in which one or more individuals are urged to do something or attack some object (**الْإِعْرَاقُ**). In the former case, the

* [On the phrase **هَنِيئًا مَرِيئًا** comp. § 44, c, rem. *b*, footnote.]

speaker may mention (1) either the person who is to be on his guard, A or (2) the person or thing he is to guard against, repeating the word or not, at pleasure; or lastly, (3) both together, connecting them by the conjunction **وَ**. In the latter case, he mentions only the object to be attacked, repeating the word or not, as he pleases. Examples: **إِيَّاكَ**, or **إِيَّاكَ إِيَّاكَ**, *take care!* i.e. **إِيَّاكَ أُحَذِّرُ** *thee I warn*; **رِجْلَكَ** *thy foot!* scil. **قِي** *take care of*; **رَأْسَكَ** *thy head!* scil. **نَحْ**, *bend aside*; **الْأَسَدَ**, or **الْأَسَدَ الْأَسَدَ**, *the lion! the lion!* scil. **أَحْذَرُ** *beware of, guard* B *against*; **الْجِدَارَ الْجِدَارَ** *the wall! the wall!* **الصَّبِيَّ الصَّبِيَّ** *the child! the child!* **الطَّرِيقَ الطَّرِيقَ** *the road! the road!* scil. **حَلَّ** *clear*; **إِيَّاكَ وَالْمُعَادَاةَ**; **إِيَّاكَ أُحَذِّرُ وَأَحْذَرُ الْأَسَدَ** *guard thyself against enmity*; **إِيَّاكَ وَالْمُحَدَّثَاتِ** *keep clear of innovations or new-fangled ideas*; **إِيَّاكَ وَأَنْ تَفْعَلَ كَذَا**, or, less correctly, **إِيَّاكَ أَنْ تَفْعَلَ كَذَا** C *beware of doing so and so* (where **أَنْ**, followed by the imperfect subjunctive, is put instead of the accusative of a noun [§ 23, rem. c]); **إِيَّاكَ وَأَنْ تُشْتَغَلَ بِهَذَا الْجِدَلِ** *take care not to meddle with this sort of contention*; **رَأْسَكَ وَالْحَائِطَ** *thy head and the wall!* scil. **نَحْ رَأْسَكَ وَأَحْذَرِ الْحَائِطَ** *Māzin, thy head and the sword!* scil. **يَا مَازِنُ قِي رَأْسَكَ وَأَحْذَرِ السَّيْفَ** *the foe! the foe!* scil. **خُذُوا** *seize, attack*; **أَخَاكَ أَخَاكَ**, or **أَخَاكَ** *أَخَاكَ*, *be always kind to your brother*, scil. **الزُّمَرُ** *cleave to*; D **الزُّمَرُ** *keep your place!* scil. **الزُّمَرُ** *do as you like with your camels*, scil. **إِفْعَلْ** *do*; **وَلَا شَيْءَ وَلَا شَتِيمَةَ حُرٍّ** *everything but reviling a freeborn man!* scil. **إِبْتَ كُلَّ شَيْءٍ وَلَا تَرْتَكِبْ شَتِيمَةَ حُرٍّ**; **عَذِيرَكَ** *thy excuse!* scil. **هَلِّمْ**, or **أَحْضِرْ** *produce*; **حَدِيثَكَ** *thy story!* scil. **هَاتِ** *give here, tell*.

- A REM. *a.* If a noun in the accusative be uttered only once, the verb may be added; but if the accusative be repeated, or if there be two accusatives connected by **وَ**, the verb is never expressed.—Vulgarly, **إِيَّاكَ وَالْأَسَدَ** is used instead of **وَالْأَسَدَ إِيَّاكَ**, and the like.

REM. *b.* It is only the second personal pronoun which is commonly thus used. Examples of the first and third persons are rare; e.g. **نَحْنِي عَنِ الشَّرِّ وَنَحَّ إِيَّايَ وَالشَّرَّ** *keep me from evil!* scil. **نَحْنِي عَنِ الشَّرِّ وَنَحَّ إِيَّايَ** *preserve me from seeing any*

- B **نَحْنِي عَنِ الشَّرِّ وَنَحَّ إِيَّايَ وَأَنْ يَحْذِفَ أَحَدُكُمْ الْأَرْنََبَ; عَنِّي إِذَا بَلَغَ الرَّجُلُ السِّتِينَ: الْأَرْنََبَ وَنَحَّ حَذْفَهَا عَنْ حَضْرَتِي وَمُشَاهَدَتِي فَإِيَّاهُ وَإِيَّا الشَّوَابَّ** *when a man reaches sixty, let him avoid the young women* (where observe the irregular use of **إِيَّايَ** with a substantive).

(γ) Various phrases, of which the following may serve as examples.

- C We may say to a hunter, **اَلْكِلَابَ عَلَى الْبَقَرِ** *the dogs at the antelopes!* scil. **اَلْقِرْطَاسَ** *let loose*; or of a person who is aiming at a target, **وَاللَّهِ** *the target, by God!* scil. **يُصِيبُ** *he will hit*; or if we hear people shouting at the first appearance of the new moon, **اَلْهِلَالَ وَاللَّهِ** *the new moon, by God!* scil. **أَبْصُرُوا** *they have seen*; or to one who tells us a dream, **خَيْرًا وَمَا سَرَّ** *what is good and cheering*, scil. **رَأَيْتَ** *thou hast seen or dreamed*; or to a man who has done something mean, **أَكَلْتَ هَذَا بُخْلًا** *all this out of stinginess?* scil. **فَعَلْتَ** *hast thou done?* **أُمَكُّمُ اَلْطَّلَاقَ لَنْ تَغْنَى أَحَدٌ مِنْكُمْ** *preserve your mother from being divorced, for if any of you sings a song (it will assuredly happen).* *Alg. ii. 52, l. 8. D. G.]*

(δ) Phrases in which a pronoun—generally of the first, rarely of the second person—is followed by the noun, to which it refers, in the accusative, without any verb intervening. The object of this construction—named by the Arab grammarians **اَلْإِخْتِصَاصُ** *the specification or particularisation* (of the pronoun)—is to show that this accusative is

the noun which the pronoun represents and to which the statement A made refers. It is to be explained by an ellipsis of *أَعْنَى* *I mean*, or *أَخْصَى* *I specify*. Examples: *نَحْنُ الْعَرَبُ أَسْخَى مِنْ بَدَلٍ* *we Arabs—lit. we, (I mean) the Arabs,—are the most liberal among the generous ;* *نَحْنُ الصَّعَالِيكُ لَا طَاقَةَ بِنَا عَلَى الْمُرُوءَةِ* *we, the miserably poor, have not the ability to be generous as becomes men ;* *نَحْنُ مَعَاشِرَ الْأَنْبِيَاءِ لَا نُورَثُ* *we, the band of prophets, have no heirs (among men) ;* *بِنَا تَمِيمًا يُكْشَفُ* *إِنَّا بَنَى مِنْقَرٍ قَوْمٌ* *by us, Tēmīm, the mist is swept away ;* *الضَّبَابُ الْمَرْتَرُ* *we, the Bēnū Minkar, are a people of high worth ;* *ذُو حَسَبٍ* *أَتَا بَنَى دَارِمٍ زُرَّارَةٌ مِمَّا أَبُو مَعْبَدٍ* *seest thou not that Zurāra, the father of Ma'bèd, is one of us, the Bēnū Dārim ?* (*مَعْبَدٍ* in rhyme for *مَعْبَدٍ*) ; *أَنْتُمْ الْمُؤْمِنِينَ لَا تَجْزَعُوا* *ye, (I mean) the believers, grieve not ye ;* *سُبْحَانَكَ اللَّهُ* *in Thee—God—we hope for bounty ;* *لِللَّهِ نَرْجُو الْفَضْلَ* *C* *سَلْمَانَ مِمَّا أَهْلُ* *(I assert) Thy absolute glory—the great God ;* *الْعَظِيمِ* *سَلْمَانُ* *is one of us, the kingsfolk of the Prophet].*

REM. a. This kind of *إِخْتِصَاصٌ* is only a species of the *نَصْبٌ* *نَصَبٌ* *عَلَى الْمَدْحِ وَالذَّمِّ وَالشَّمِّ وَالتَّحْرِيمِ* or accusative of praise, blame, reproach, and pity ; e.g. *الْحَمْدُ لِلَّهِ الْحَمِيدِ* *praise belongs to God, the praiseworthy ;* *الْمُلْكُ لِلَّهِ أَهْلُ الْمُلْكِ* *kingdom belongs to God, D* *(the Being) entitled to kingdom ;* *وَأَمْرَاتُهُ حَمَّالَةُ الْحَطَبِ* *and his wife, the (miserable) carrier of firewood ;* *زَيْدُ الْفَاسِقِ الْخَبِيثِ* *Zèid came to me, the base wicked wretch ;* *مَرَرْتُ بِهِ الْمُسْكِينِ الْبَائِسِ* *I passed by him, the poor wretch ;* in all of which examples the word *أَعْنَى*, *I mean*, may be supplied.

REM. b. In such phrases as *هَآكَ يَدِي إِلَيْكَهَا* *there it is for you !* *هَآكَ يَدِي* *there's my hand for you !* *فَهَآكَ نَظْمًا* *here then is a poem for you !*

- A **هَآكِ اَلْسَيْفُ** *take the sword!* [to a woman] the accusative is used, because **اِيْكَ** and **هَآكِ** (Vol. i. § 368, rem. *d*) are in point of sense equivalent to **خُذْ يَدِي** (**خُذْهَا اِيْكَ** or **خُذْهَا**). Similarly, in the phrases **دُونَكَ زَيْدًا**, **عِنْدَكَ زَيْدًا**, **عَلَيْكَ زَيْدًا**, *seize Zèid!* **دُونَكَ**, **أَنْ تَأْخُذَ** *take him!* the accusative does not depend upon the preposition, but (that thou shouldst seize), to be supplied after the preposition, but upon an imperative, such as **خُذْ** or **اَلزَّمْ**, implied in the preposition itself. The literal meaning is: *seize Zèid, who is in front of, beside or close by you.* So also in the phrases **حَيْهَلْ اَلتَّرِيْدُ** *come quickly to the tètèid* (a sort of hash or stew), where the interjection is equivalent to **اِيْتِ مُسْرِعًا**: **تَيْدَ زَيْدًا** *gently with Zèid! treat Zèid gently!* = **اَمِهْلَهْ**; **بَلَهْ زَيْدًا**, or, with the genitive, **بَلَهْ زَيْدٍ** *let alone Zèid, say nothing of Zèid* = **اَتْرُكْهُ** or **دَعْهُ**; and **رُوَيْدَ زَيْدًا**, or **رُوَيْدَ زَيْدٍ**, *treat Zèid gently!* = **اَرُوْدْهُ** or **اَمِهْلَهْ**. In the case of **بَلَهْ** and **رُوَيْدَ** with the accusative, the fèthā is a **يِنَاءٌ** or indeclinable ending (as in **أَيْنَ** *where?*); whereas with the genitive, it is the termination of the construct accusative of **بَلَهْ** = **تَرُكْ** *leaving, letting alone*, and **رُوَيْدَ**, the diminutive of **رُودٌ**, *slow and gentle motion, gentleness*. We may also say **تَيْدَكَ**, **رُوَيْدَكَ**, *softly! gently!* **تَيْدَكَ زَيْدًا**, **رُوَيْدَكَ زَيْدًا**, *gently with Zèid!* **رُوَيْدَكُمَانِي**, **رُوَيْدَكُمُونِي**, etc., *gently with me!* the agent (**كُ**, etc.) being in the genitive; [**رُوَيْدَكَ سَوْفًا بِالْعَوَازِمِ** *drive thou the old camels gently*, *Fāik* ii. 139].
- D

36. The adverb **إِنَّ** *truly, certainly*, and the conjunction **أَنَّ** *that*, as likewise the particles compounded with these two words, such as **لَكِنَّ**, or **وَلَكِنَّ**, *but, yet*, **كَأَنَّ** *as if, as though*, and **لِأَنَّ** *because* (see Vol. i. § 362, *m*, *cc*, and § 367, *g*), take a following substantive, or pronoun (which, according to our idiom, ought to be in the nominative, as the subject of a nominal or verbal proposition) in the accusative,

because the force of the verb *to see* (رَأَى) is embodied in these A particles*. This takes place both when the subject immediately follows إِنَّ, etc., and when it is separated from them by a portion of the predicate of إِنَّ, etc., consisting of an adverb of time or place, or a preposition with its complement. In the former case the affirmative particle لَ may be prefixed to the predicate of إِنَّ; in the latter, to its subject. If, however, the predicate be negative, or consist of a verb in the perfect, not preceded by قَدْ, the particle لَ ought not to be B prefixed to it. Examples: إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ *God is mighty over all* (lit. *see God, He is mighty over all*); إِنَّ الْحَدَاثَةَ لَا تَدُومُ; *youth does not last*; إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ *God is forgiving, merciful*: وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكَارِهُونَ *and a part of the believers were averse*; لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ *by thy life, they were bewildered in their intoxication*; أَأَنْتُمْ تَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَى C إِنَّ بِالشَّعْبِ الَّذِي دُونَ *that there are other gods with the (true) God?* إِنَّ فِي قَتْلِكَ أَتْيَا الشَّيْخَ لَصَلَاحًا *in the ravine that is below Sela' (there lies) a murdered man*; إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ *in this there is an example (or warning) to those possessed of insight*; إِنَّ فِي قَتْلِكَ أَتْيَا الشَّيْخَ لَصَلَاحًا *in putting thee to death, old man, there is a benefit to the Muslims*; فَإِنِّي لَمَعَ نَفَرٍ مِّنَ الْأَنْصَارِ وَالنَّاسِ فِي أَمْرِ عَظِيمٍ إِذْ هَوُمْتُ D تَبْوِيمَةً *I was with some men of the 'Anṣār, whilst the people were in great distress, when lo I had a light slumber*; وَفِي الْحَدِيثِ أَنَّ رَجُلًا قَالَ يَرْسُولُ اللَّهُ إِنَّ أُمِّي أَفْتَلَتَتْ فُجَاءَةً *it is narrated that one of the kings of India had a wife*; and in the *ḥadīth*—or collection of traditions—(we read) that a man

* Compare *en* and *ecce* in Latin, as *en eum*, *ecce eum* or *ecceum*.

A *said, O apostle of God ! my mother has died suddenly ; كَأَنَّ فِي أُذُنَيْهِ كَأَنَّهَا كَوْكَبٌ دَرَىُّ as if in his ears (were) hardness of hearing ; وَكَأَنَّهَا كَوْكَبٌ دَرَىُّ as if it were a glittering star ; وَهَذَا لِأَنَّ الْعِلْمَ نُورٌ وَالْوُضوءَ نُورٌ and (he did) this because knowledge is a light and the ablution (before prayer) is a light ; وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ but the hypocrites do not understand*.*

REM. a. These particles, along with those mentioned in rem. f,

B are named by the grammarians *إِنَّ وَأَخَوَاتُهَا* 'inna and its sisters, or *الْحُرُوفُ الْمَشَبَّهَةُ بِالْفِعْلِ* the particles which resemble the verb in having a certain verbal meaning and force, *لَوْجُودٍ مَعْنَى الْفِعْلِ فِيهَا* لِأَنَّ مَعَانِيَهَا مَعَانِيَ الْفِعْلِ مِثْلَ أَكَدْتُ وَشَبَّهْتُ وَأَسْتَدْرَكْتُ وَتَمَنَيْتُ وَتَرَجَّيْتُ. The word governed by them is called their *إِسْمٌ* or noun, and the predicate is called their *خَبَرٌ* or predicate.

C REM. b. If the predicate is placed between *إِنَّ* or *أَنَّ* and its noun, the logical accent lies upon the noun ; whereas, if the predicate stands after the noun, it receives the logical accent itself. For example, *إِنَّ مَعَكَ صَاحِبَكَ* means *your friend is with you* ; but *إِنَّ صَاحِبَكَ مَعَكَ* *your friend is with you*.

REM. c. A second subject after *إِنَّ*, *أَنَّ*, and *لَكِنَّ*, may be put in the nominative, if the common predicate has been already expressed ; as *إِنَّ زَيْدًا جَالِسٌ وَبِشْرًا*, or *وَبِشْرٌ*, *verily Zaid is sitting,*

D *and Bîsr* (i.e. *وَبِشْرٌ كَذَلِكَ* or *وَبِشْرٌ جَالِسٌ*) ; *عَلِمْتُ أَنَّ زَيْدًا جَالِسٌ* ; *لَكِنَّ عَمْرًا* ; *وَبِشْرًا*, or *وَبِشْرٌ*, *I know that Zaid is sitting, and Bîsr ;* *وَحَالِدًا*, or *وَحَالِدٌ*, but *'Amr is going away, and Hâlid ;*

* [In the phrase *إِنَّ مِنْ خَيْرِ الْقَوْمِ أَوْ خَيْرِهِمْ نَبِيَّةٌ زَيْدٌ* one of the best intentioned of the people, or the very best of them, is Zaid, we must not write *زَيْدًا* because *إِنَّ* is to be supplied after *أَوْ*, *Agânî xviii. 77. D. G.*]

إِنَّ الْخِلَافَةَ وَالنَّبُوَّةَ فِيهِمُ وَالْمَكْرُمَاتُ وَسَادَةُ أَطْهَارُ *verily the califate A*
and the office of prophet are in them (in their tribe), and noble deeds
and chiefs of spotless character.

REM. d. When مَا is appended to إِنَّ, أَنَّ, كَانَ, and لَكِنَّ it
hinders their regimen, or, to speak more correctly, their governing
power does not extend beyond-itself (مَا الْكَافَّةُ *the hindering mā*),
and hence their noun is put in the nominative; as إِنَّمَا الرَّبَّ فِي
إِنَّمَا الصَّدَقَاتُ *verily usury is in the delay (of payment); B*
إِنَّمَا الْفُقَرَاءُ *the obligatory alms are only for the poor* (إِنَّمَا is usually
restrictive, see § 185, and Vol. i. § 362, n); إِنَّمَا يُوْحَىٰ إِلَيَّ أَنَّمَا
إِلَهُكُمْ إِلَهُ وَاحِدٌ *it is only revealed to me that your God is one God;*
وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ
كَأَنَّمَا شُعْلُ الْكِبْرِيتِ مَنظَرُهَا *as if C*
flames of sulphur were its face; كَأَنَّمَا عِمَامَتُهُ بَيْنَ الرِّجَالِ لَوَاءٌ *as if*
his turban were a standard among men. The same influence is
exercised by the ضَمِيرُ الْقِصَّةِ or ضَمِيرُ الشَّانِ (Vol. i. § 367, g);
as إِنَّهُ أَمَةٌ اللَّهِ ذَاهِبَةٌ *verily the handmaiden of God is departing;*
إِنَّهُ مَنْ يَأْتِنَا نَاتِهِ *verily, whoever comes to us, we will go to him;*
إِنَّهُ أَنَا اللَّهُ *verily I am God.*

REM. e. If the lightened (مُخَفَّفٌ) forms إِنَّ, أَنَّ, كَانَ, and
لَكِنَّ be used; their government is likewise hindered, and their D
noun is put in the nominative.—إِنَّ is in this case always followed
by لَ [Vol. i. § 361, c, e], as إِنَّ زَيْدًا لَمُطْلَقٌ *verily Zēid is going*
away; وَإِنَّ هَٰذَيْنِ لَسَاحِرَانِ *verily these two are sorcerers;* وَإِنَّ
مَا مَزِيدَةٌ *and verily all, gathered together* (لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ
لِلتَّأْكِيدِ), shall be brought before Us.—As to أَنَّ, the grammarians
assume an ellipse of the ضَمِيرُ الشَّانِ, as عَلِمْتُ أَنَّ زَيْدًا مُطْلَقٌ
قَدْ عَلِمُوا أَنَّ هَالِكًا: أَنَّهُ or أَنَّهُ *I know that Zēid is going away, i.e. أَنَّهُ*

- A *كُلُّ مَنْ يَحْفَى وَيَتَعَلَّ* *they know that every one who is barefooted and shod, will die (alike).* We find also such examples as *فَلَوْ أَنَّكَ* *if thou hadst asked me to part from thee in the day of affluence, for* *أَنَّكَ* *(they know) that thou art autumnal showers and a plentiful rain, for* *بِأَنَّكَ رَبِيعٌ وَغَيْثٌ مَرِيعٌ* *and verily thy Lord will repay every one (according to) their works* *(مَا مَزِيدَةٌ)* *بِأَنَّكَ* *وَإِنَّ كَلَّا لَمَّا لِيُوقِيَهُمْ رَبُّكَ أَعْمَالَهُمْ* *كَأَنَّ : كَأَنَّ*—Examples of *وَإِنَّ كَلَّا* *(لِلْفُضْلِ)*, where others read *كَأَنَّ كَلَّا* *as if its breasts were two round ivory caskets ;* *كَأَنَّ كَلَّا* *as if its breasts were two round ivory caskets ;* *كَأَنَّ كَلَّا* *like a gazelle which stretches (her head) to the leafy sèlè-tree ;* where others read *كَأَنَّ كَلَّا*, and *كَأَنَّ كَلَّا*, or (regarding *أَنَّ* as redundant) *كَأَنَّ كَلَّا* in the genitive.—Examples of *لَكِنَّ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ : لَكِنَّ* *but the wrong-doers are this day in manifest error ;* *لَكِنَّ الرَّاسِخُونَ فِي الْعِلْمِ* *but those of them who are firmly rooted in knowledge.*
- B *لَكِنَّ* *but those of them who are firmly rooted in knowledge.*
- C

REM. f. The words *لَيْتَ*, *utinam, would that—!* and *عَلَّ* or *لَعَلَّ*, perhaps, are construed in the same way as *إِنَّ*, etc.; as *يَا لَيْتَ بَيْنَكَ وَبَيْنِي بَعْدَ الْمَشْرِقَيْنِ* *O that there were between thee and me the distance of east from west !* *أَلَا لَيْتَ قَيْسًا غَرَقَتْهُ الْقَوَابِلُ* *would that the midwives had drowned Kais !* *وَمَا يَدْرِيكَ لَعَلَّ نَسَاعَةَ قَرِيبٌ* *and what lets thee know (whether) perchance the hour (of the resurrection) is near ?* If *مَا* be added (see rem. d), the government of *عَلَّ* or *لَعَلَّ* is hindered, as *لَعَلَّمَا أَنْتَ حَالِمٌ* *perchance thou wilt behave with calmness (or moderation) ;* but the noun of *لَيْتَمَا* may be put either in the nominative or in the accusative, as *قَالَتْ أَلَا لَيْتَمَا* *she said, O would that these doves were ours !* *يَا لَيْتَ مَا أُمْنَا، شَأَلَتْ نَعَامَتَهَا* *O would that our mother took her departure !—*These words seem, as has been already remarked in

Vol. i. § 364, rem. *b*, to be verbs; and if so, they govern the A accusative by their own force and not by that of an omitted or implied verb*. لَعَلَّ, however, sometimes [especially in the dialect of 'Okêil] takes a genitive; as لَعَلَّ أَبِي الْمَغْوَارِ مِنْكَ قَرِيبٌ perhaps 'Abu 'l-Miḡwār may be near thee; لَعَلَّ اللَّهُ فَضَّلَكُمْ عَلَيْنَا بِشَيْءٍ perhaps God may have given you some superiority over us.

REM. *g*. With the suffixes of the 1st person we say إِنَّنِي, إِنَّنَا, or إِنِّي, إِنَّا, and so with لَكِنَّ and كَأَنَّ; but لَعَلِّي is more usual than لَعَلَّيْنِي, whilst conversely لَيْتِي is very rare. The corre- B sponding Hebrew particle to إِنَّ, viz. הִנֵּה, also governs the accusative, as appears from the forms הִנֵּנִי and הִנֵּנִי, ecce me.

REM. *h*. Some of the Arabs put the predicate of these words, as well as their noun, in the accusative; e.g. كَانَ أُذُنِي إِذَا تَشَوَّفَا كَأَنَّ أُذُنِيهِ إِذَا تَشَوَّفَا his ears, when he looks out eagerly, are like a quill or a pointed reed-pen; إِنَّ حُرَّاسَنَا أُسْدًا verily our guards are lions; يَا لَيْتَ أَيَّامَ الصَّبِيِّ رَوَّاجِعَا O would that the days of youth C could return! يَا لَيْتَنِي إِيَّاكَ O would that I were thou!

37. If the conjunction وَ connects two nouns in such a way that the second is subordinate to, and not coordinate with, the first, it governs the second in the accusative; as مَشَى زَيْدٌ وَالطَّرِيقَ Zèid went along the road; مَا زِلْتُ أُسِيرُ وَالنَّيْلَ I did not cease going along the Nile; فَاجْمَعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ decide then upon your affair with D your companions; [إِسْتَوَى الْمَاءُ وَالْخَشَبَةُ] water and wood are equal; مَا صَنَعْتَ وَأَبَاكَ what hast thou done, together with thy father!

* رَأَيْتَ seems to be changed from رَيْتَ. Hence it can be construed with two objective complements in the accusative (like the أَفْعَالُ الْقُلُوبِ e.g. لَيْتَ زَيْدًا قَاتِلًا O might Zèid rise! prop. utinam videas Zèidum surgentem.)

- A مَا لَكَ وَزَيْدًا or مَا شَأْنُكَ وَزَيْدًا; *I went together with him**; سِرْتُ وَإِيَّاهُ what hast thou to do with Zeid? وَالتَّلَدُّدُ حَوْلَ نَجْدٍ what hast thou to do with loitering about Nèjd! (كَفَيْكَ or قَطُّكَ) حَسْبُكَ وَحَسْبُكَ a dirham is enough for thee together with Zeid; وَزَيْدًا دِرْهَمٌ a sword of good steel is enough for thee with (when thou meetest) *ad-Dahhāk*; وَأَنْتَ وَالْحَجُّ do as thou pleasest (§ 35, b, β) about the pilgrimage (عَلَيْكَ شَأْنُكَ مَعَ الْحَجِّ) امْرَأًا وَنَفْسَهُ; let a man alone (دَعَهُ مَعَ نَفْسِهِ). This وَ is called by the grammarians, like the وَ that governs the subjunctive (§ 15, c), وَאוּ الْمَعِيَّةِ or وَאוּ الْجَمْعِ the *wāw* of simultaneousness, and وَاوּ الْمَصَاحَبَةِ the *wāw* of association or concomitance†.

[REM. a. The وَ is called وَاوּ اللِّزُومِ the *wāw* of adherence, if the two nouns belong necessarily together, as كُلُّ شَيْءٍ وَثَمَنُهُ each

- C thing has its price; كُلُّ إِنْسَانٍ وَهَمَّهُ every man has his own care.]

REM. b. This accusative is termed مَعَهُ الْمَفْعُولُ or the object in connection with which something is done. It occurs, though but rarely, in Hebrew, as Esther, ch. iv. 16, *وְגַם-אֲנִי וְנַעֲרָתִי נָצְוּם יָנִין*, *I too, with my maidens, will fast so.*

* [From this وَإِيَّاهُ the modern preposition *وِيَا* or *وَيَا* with has been formed (comp. Lane, p. 135 c). Spitta, *Grammatik*, § 83, p. 166,

- D adduces this as an evident proof against Sprenger, who considered the whole theory of the وَاوּ الْمَعِيَّةِ as false (*Alte Geogr.* p. 280). D. G.]

† Quite correctly too, for the subjunctive of the verb corresponds both in signification and in form to the accusative of the noun. The one shows that a person or thing depends upon an act, the other that one act depends upon, or is affected or governed by, another act. [It is perhaps superfluous to remark that the use of وَ with the accusative is not limited by the conditions given for the use of وَ with the subjunctive.]

38. The person or thing called, **الْمُنَادَى**, is generally preceded by A one or other of the **حُرُوفُ الْمُنَادَاةِ**, or **حُرُوفُ التَّنَادَاةِ**, *interjections*. The principal of these are: **أَيُّ**, **هَيَا**, **أَيَا**, **يَا**, **آ**, **أ**, **إِيَّاهَا** (fem. **إِيَّاهَا**), to which **يَا** may also be prefixed; and **وَ**.

(a) Of the first seven of these particles the most common are **أَيُّ**, **يَا**, and **أَيَا**. They require after them a noun not defined by the article, which is put sometimes in the nominative, sometimes in the accusative.

(a) The *nominative*—in the singular always without the *təuwm*—B is used when the particular person or thing called is directly addressed by the speaker, and no explanatory term of any description is appended to it; as **يَا مُحَمَّدٌ** O *Muhammad* (nom. **مُحَمَّدٌ**); **أَعْمَارُ** O *'Ammār* (nom. **عَمَّارٌ**); **يَا عَمْرُو** O *'Amr* (nom. **عَمْرُو**, Vol. i. § 8, rem. b); **يَا طَلْحَةُ** O *Talḥa*; **يَا سَبِوَيْهِ** O *Sibawèih*; **يَا تَابَطُ شَرًّا** O *Tābaba Šarran*; **يَا صَبِيٌّ** O *man of the tribe of Dabba* (**صَبَّةٌ**); **يَا رَقَاشُ** O *thou man*; **يَا سَيِّدُ** O *sir*; **يَا عَيْنُ** O *eye*; **يَا جَارِيَةُ مَا أَسْمُكِ** *what is thy name, girl!* C **يَا رَجُلَانِ** *ho you two men*; **يَا رَجَالُ** *ho you men*; **يَا نَبِيُّونَ** O *prophets*; **يَا هَؤُلَاءِ**, **يَا هَذِهِ**, **يَا هَذَا**!

(β) The *accusative* is used: (1) when the person or thing called is indefinite† and not directly addressed by the speaker; as when a blind man says **يَا رَجُلًا خُذْ بِيَدِي** *some man, take my hand*, or **يَا جَارِيَةً خُذِي بِيَدِي** *some woman, take my hand*; or a preacher, **يَا غَافِلًا وَالْمَوْتُ يَطْلُبُهُ** O *thou that art heedless, whilst Death is seeking thee*; or a poet, **يَا رَاحِلًا يَبْغِي زِيَارَةَ طَيْبَةٍ** O *traveller that wishest to*

* [أ is used in calling one who is near, آ in calling to one who is distant.]

† [Nöldeke writes in a note on *Dolectus*, p. 67, l. 15: "Ego quidem in talibus nomen indefinitum esse nego."]

- A *visit Taiba* (ël-Medna) ; *أَيَا رَاكِبًا إِمَّا عَرَضْتَ قَبْلَهَا نَدَامَايَ مِنْ نَجْرَانٍ* *O rider, if thou fallest in with (them), tell my comrades of Nègrān that there is no meeting (for us).* (2) When it is directly addressed by the speaker, but has an explanatory term appended to it, namely, either a genitive, or an objective complement, or a preposition with its complement, or a determinative or limiting term ; as *يَا عَبْدَ اللَّهِ* *O 'Abdu'llāh* ; *يَا سَيِّدَ الْوُحُوشِ* *O lord of the wild beasts* ;
 B *يَا أَبَا الْحَصِينِ* *O father of the little fortress* (an epithet of the fox) ; *يَا صَاحِبَيَّ* *O ye two companions of mine* ; *يَا مُوقِدَيَّ نَارِي* *O ye two kindlers of my fire* ; *يَا بَنِي إِسْرَائِيلَ* *O children of Israel* ; *أَيُّهَا إِخْوَانَنَا* *O brethren of ours* ; *يَا طَالِعًا جَبَلًا* *O thou that art ascending a hill* ; *يَا مُعْطَى كُلِّ خَيْرٍ* *O thou that art gifted with every good thing* ; *يَا خَيْرًا مِنْ زَيْدٍ* *O thou that art kind towards men* ; *يَا رَفِيقًا بِالْعِبَادِ* *O thou that art better than Zèid* ;
 C *يَا حَسَنًا وَجْهَهُ* *O thou that art handsome in face* ; *يَا مَضْرُوبًا غُلَامُهُ* *O thou whose slave has been beaten.*

The simple *نَدَاءٌ*, when the accusative is used, is merely an exclamation, addressed to no one in particular ; but when the nominative is used, it is a real address, *خِطَابٌ*, to a definite individual.

In the compound *نَدَاءٌ* no such distinction is made, and even in a real address the accusative is used, as being the case to which depends on a

- D verb, and to which, therefore, other nominal and verbal dependencies can be more readily attached ; in contradistinction to the nominative, which is independent and closes the construction. The reason of the omission of the *tênwin* in the nominative singular seems to lie in the energy with which the word is uttered, whereby its termination is shortened, as in the imperative and jussive of the verb (see also rem. b).

REM. a. When no interjection is expressed, the same rules apply as above ; e.g. *عِثْبَانُ* *O 'Itbān* ; *ذَا الْعَرْشِ* *O Lord of the*

Throne; خَلِيلِي *O my two friends*; أَحِبَّابِنَا beloved of our A
souls! أَحِبَّتَنَا *O friends of ours*! هَذَا يُوسُفُ أَعْرِضْ عَنْ هَذَا *Joseph, turn*
away from this (leave it alone, take no further notice of it);
لَيْلُ أَصْبَحُ become morning, *O night*; اِفْتَدِ مَخْنُوقُ ransom thyself,
O throttled one; جِدِّعْتُمَا شَاعِرِي قَوْمِ ذَوِي حَسَبٍ may your noses be
cut off, ye two poets who belong to an honourable people! With
pronouns this omission is very rare; as دَا أَرْعَوَاءَ thou there, refrain
(from folly), for دَا بِمِثْلِكَ هَذَا لَوْعَةٌ وَغَرَامٌ يَا دَا through the like of B
thee, thou (man) there, (comes) heartache and torment (or ruin);
ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ thereafter ye, ye men there, were slaying
your own selves; مَنْ لَا يَمُوتُ أَرْحَمُ مَنْ يَمُوتُ *O Thou that diest*
not, have mercy upon him who is dying.

REM. b. The suffix of the first person singular, يَـ, is generally
shortened in the vocative into *k'esra*, َـ (see above, at the end of
the section); as يَا رَبِّ *O my lord*; رَبِّ ارْنِي my Lord, show me; C
يَا نَفْسِ *O my soul*; يَا عِبَادِي, or يَا عِبَادَ, *O my servants*; أَخِلَّائِي my
friends! يَا بُنَيَّ *O my dear son*. This remark does not, of course,
apply to words ending in ِـى or َـ, from radicals tert. و et ي; as
يَا فَتَاىَ, from فَتَى a youth, يَا قَاضِىَ, from قَاضٍ a judge. Other
forms are admissible, besides ِـى and َـ; as, from عَبْدٌ a slave,
يَا عَبْدِي, يَا عَبْدَا, or يَا عَبْدَى, and in pause يَا عَبْدِيَّ, D
يَا عَبْدَاهُ (compare no. c, rem. d). E.g. ابْنُ أُمِّ *O son of my mother*,
Kor'ān vii. 149, يَا بَنِيَّ *O son of my uncle*, يَا بُنَيَّ *O my dear son*,
for يَا رَبَّنَا تَجَاوَزْ عَنِّي يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا يَا رَبَّنَا
يَا بُنْتُ *O my Lord, forgive me*; يَا بِنْتُ *O daughter of my uncle, do not scold, but go*
to sleep; يَا عَمَاهُ هَلْ كُنْتَ أَعُورَ قَطُّ *O my uncle, wast thou ever blind*
of one eye? The words أَبٌ father and أُمٌّ mother admit of the
peculiar forms يَا أَبْتُ and يَا أُمْتُ (also pronounced with fetha,

- A $\text{أَبَتَ}, \text{أُمَّتَ}$), which become in pause يَا أَبَه and يَا أُمَّه . We likewise meet with يَا أَبَتَاه and يَا أُمَّتَاه .

REM. c. On the principle alluded to at the end of the section, as well as in rem. b, several classes of substantives admit of being shortened in the vocative by the rejection of one or more of their final letters. This abbreviation is called by the grammarians *التَّرْخِيمُ* the softening of the voice (compare Vol. i. § 283). Namely:

- (1) All substantives, whether proper or common, masculine or
 B feminine, that end in ة ; as يَا تَوْبَ for يَا تَوْبَةَ , أَجَارِي for أَجَارِيَةَ , أُسْمَى for أَلْأَمِيمَةَ , يَا مُعْوِي for يَا مُعْوِيَةَ (names of men); يَا مِي for يَا مِيَةَ (names of women); أَعَادِل for أَعَادِلَةَ , *O thou (woman) that reproachest (me)*; يَا نَاقَ for يَا نَاقَةَ , *O she-camel*; يَا شَا أَذْجَنِي (or أَرْجَنِي) *keep to the house, O sheep!* for يَا شَاة .
- (2) Simple proper names, not ending in ة , that contain at least
 C four letters; as يَا مَارِزُ for مَارِزُ , أَعَامِرُ for أَعَامِرُ , أَمَالِكُ for أَمَالِكُ , يَا سَعَادُ for يَا سَعَادُ (name of a woman). If the word consists of more than four letters, and the penult is servile and quiescent, it disappears along with the last letter, as يَا مَرُو for يَا عُمَرُ , جَعْفَرُ for جَعْفَرُ , يَا مَسْكُ for يَا مَسْكُ ; but in other cases it must be retained, as يَا مُخْتَا for يَا مُخْتَا , يَا فَرَعُو for يَا فَرَعُو , يَا غُرْنِي for يَا غُرْنِي , يَا فَرَعُو for يَا فَرَعُو , يَا غُرْنِي for يَا غُرْنِي , though some admit the forms يَا فَرَعُ and يَا غُرْنُ . Words not ending in ة may also be inflected without regard to the portion dropped; as يَا حَارُ for يَا حَارُ , يَا جَعْفُ for يَا جَعْفُ , يَا ثَمِي for يَا ثَمِي , instead of يَا حَارُ , يَا جَعْفُ , and يَا ثَمُو (for يَا حَارُ , يَا جَعْفُ , and يَا ثَمُو); and the same thing is admissible when the termination ة is not of the fem. gender, as يَا مَسْلَمُ for يَا مَسْلَمُ , instead of يَا مَسْلَمَةُ (a man's name). Proper names compounded with a genitive (as عَبْدُ شَمْسٍ), or forming a complete proposition (as تَأَبَّطْ شَرًّا) do not admit of any abbreviation, though we occasionally find such examples as يَا تَأَبَّطْ dropping شَرًّا ; but if

they belong to the class called مُرَكَّبٌ مُرْجَى (Vol. i. § 264), they are A shortened by the rejection of the second word, as يَا مَعْدَى, for سَيَوِيهِ, مَعْدَى كَرِبَ. (3) To these may be added some rarer cases, as يَا صَاحَ O companion, for صَاحِبٌ, as صَاحِ شَهْرٌ وَلَا تَزَلْ, for صَاحِبٌ, as ذَاكِرُ الْمَوْتِ friend, gird up thy dress, and cease not to be mindful of death; and كَرَا, for كَرَوَانُ, in the proverb أَطْرُقُ كَرَا crouch down quietly, O bustard (or partridge); as well as the words يَا قُلْ (for قُلَانُ) and يَا رَجُلْ -- يَا هُنْ. [Comp. Vol. i. § 353*, 2.] B These last are inflected as follows:—

Plur.	Dual.	Sing.	
يَا قُلُونِ	يَا قُلَانِ	يَا قُلْ	M.
يَا قُلَاتِ	يَا قُلْتَانِ	يَا قُلَّةُ (قُلَاةُ قُلْ)	F.
يَا هُنُونِ	يَا هَنَانِ	يَا هُنْ	M.
(يَا هُنُونَاهُ)	(يَا هَنَانِيهِ)	(يَا هَنَّةُ يَا هَنَاهُ)	
يَا هَنَاتِ	يَا هَنَتَانِ	يَا هَنَّةُ يَا هَنْتُ	F. U
(يَا هَنَاتُوهُ)	(يَا هَنَتَانِيهِ)	(يَا هَنَتَاهُ)	

REM. d. We have said above that the noun which immediately follows these interjections does not admit the article. One exception is the name of *God*, اللَّهُ, from which we may say يَا اللَّهُ or, irregularly retaining the hêmza, يَا اللَّهُ*. Another is produced by the insertion of the pronoun ذَا or هَذَا between the interjection and the vocative; as يَا هَؤُلَاءِ الْبَرَجَالُ, instead of يَا رَجُلْ, D

* The more usual form, however, is اللَّهُمَّ, without any interjection prefixed, though we find occasionally in verse يَا اللَّهُمَّ. The origin of the termination مَّ is uncertain. [This اللَّهُمَّ is used as a corroborative interjection in the expressions اللَّهُمَّ إِلَّا unless indeed or unless possibly (§ 186, a, rem. d), and اللَّهُمَّ نَعَمْ yes indeed or yea verily (Lane, p. 83, c).]

- A *يَا ذَا الْمَخَوْفِ نَا بِمَقْتَلِ شَيْخِهِ يَا رِجَالَ* O thou there, who terrifiest us with the murder of thy chief. But cases like *يَا الْأَسَدُ شِدَّةً* O (thou who art like) the lion in strength; *يَا أَتْتَنِي تَيَّمْتِ قَلْبِي* because of thee (for أَجْلِكَ), O thou who hast enslaved my heart; and *فَيَا الْغُلَامَانِ اللَّذَانِ قَرَّا* and O ye two slaves, who have fled; are very rare.

REM. c. If a vocative, expressed by the nominative, be simply repeated, or another word be substituted for it (الْبَدَلُ, see § 139, rem. b, 2), or it be connected with another vocative by a conjunction (عَطْفُ التَّسْقِي, see § 139, rem. b, 3), the ordinary rules are followed; as *يَا زَيْدُ زَيْدُ* O Zèid, Zèid; *يَا رَجُلُ زَيْدُ* O thou man there—Zèid; *يَا زَيْدُ وَزَيْدُ* O Zèid and 'Amr; *يَا زَيْدُ أَوْ عَمْرُو* O Zèid or 'Amr; but *يَا زَيْدُ عَبْدُ اللَّهِ* O Zèid—(I mean) 'Abdu 'llāh; *يَا زَيْدُ وَعَبْدُ اللَّهِ* O Zèid and 'Abdu 'llāh.

- If, however, the connected word (الْمَتَّسِقُ) has the article, both the nominative and accusative are admissible; as *يَا عَمْرُو وَالْحَارِثُ*, or *وَالْغُلَامُ*, O 'Amr and el-Hārit; *يَا زَيْدُ وَالْغُلَامُ*, O Zèid and the slave; *يَا جِبَالُ أَوْبَى مَعَهُ وَالطَّيْرُ*, or *وَالطَّيْرُ*, O mountains, repeat ye (the praises of God) with him, and ye birds.—Should a vocative be repeated in such a way that the repetition is necessarily put in the accusative by a following genitive, then the accusative may be used in the first instance as well as the nominative. For example, *يَا سَعْدُ سَعْدُ الْأَوْسِ*, or *يَا سَعْدُ*, O Sa'd, Sa'd of (the tribe of) el-Aus; *يَا تَيْمُ تَيْمُ عَدِيِّ*, or *يَا تَيْمُ*, O Teim, Teim of (the tribe of) 'Adi; *يَا زَيْدُ زَيْدُ الْيَعْمَلَاتِ الدُّبَلِ* O Zèid, Zèid of the high-bred camels of slender make. The grammarians explain the accusative by saying either that the second accusative is مُقَحَّمٌ arbitrarily inserted, or that the genitive has been dropped in the first instance. In the one case the original construction is *يَا سَعْدُ الْأَوْسِ*; in the other, *يَا سَعْدُ الْأَوْسِ سَعْدُ الْأَوْسِ*.

REM. *f.* If a vocative, expressed by the nominative, be connected with another substantive by a عَطْفُ التَّوَكِيدِ (see § 139, rem. *a*) or a عَطْفُ الْبَيَانِ (see § 139, rem. *b*, 3), the appositive may be put either in the nominative or the accusative; as يَا تَمِيمُ, or يَا مُحَمَّدُ النَّبِيُّ; أَجْمَعِينَ, or أَجْمَعُونَ, *O (tribe of) Tēmīm, all of you*; أَلَنَبِيَّ, or أَلَنَبِيَّ, *O Muhammad the prophet*; يَا رَجُلُ زَيْدٌ, or زَيْدًا, *O thou man there, Zēid*; يَا هَذَا زَيْدٌ, or زَيْدًا, *id.*; يَا غَلَامُ بَشْرٌ, or بَشْرًا, *O slave, Bīšr*; يَا أَعْرَابِيَّ أَحْمَقَ جَلْفًا جَافِيًا, *O thou foolish, churlish, rough boor*, Tab. ii. 1312, l. 2 *seq.*]; unless it has a genitive after it, when it must be in the accusative; as يَا تَمِيمُ كُلُّكُمْ *O (tribe of) Tēmīm, all of you*; يَا إِبْرَاهِيمَ خَلِيلَ اللَّهِ *O Abraham, the friend of God*; يَا زَيْدُ ذَا الْحِيلِ *O Zēid, skilled in wiles*; يَا زَيْدُ أَبْنُ أَخِي *O Zēid, brother of Warḳā*; يَا زَيْدُ ابْنُ أُمِّهِ *O Zēid, my brother's son*; يَا هِنْدُ ابْنَةُ عَمِّهِ *O Hind, our uncle's daughter*.—If the word ابْنٌ stands between the names of son and father, it loses its prosthetic *l* (Vol. i. § 21, *b*), and the name of the person addressed may be put either in the nominative or the accusative [though the latter is generally preferred]; as يَا زَيْدُ بْنُ عَمْرٍو, or زَيْدٌ, *O Zēid, son of 'Amr*; يَا مُرَّةَ ابْنِ تَلِيدٍ *Murra, O Murra, Murra son of Tēlād*; وَتَبْنِي الْمَجْدَ يَا عُمَرُ بْنُ لَيْلَى *and thou buildest up glory, O 'Omar son of Lēilā*; عَلَيْهِ سَلَامُ اللَّهِ قَيْسُ بْنُ عَاصِمٍ *God's peace upon thee, O Kais ibn 'Asim*, *Hamāsa* 367 with the var. قَيْسُ]. The same construction holds with ابْنَةُ; as يَا هِنْدُ ابْنَةُ عَاصِمٍ, or يَا هِنْدُ, *O Hind, daughter of 'Asim*.

REM. *g.* An adjective in connection with a vocative, expressed by the nominative, may likewise be put either in the nominative or the accusative; as يَا زَيْدُ الْعَاقِلِ, or الْعَاقِلُ, *O Zēid the intelligent*; يَا هَذَا الْعَاقِلِ, or الْعَاقِلُ, *O thou there, the intelligent*; يَا زَيْدُ الْكَرِيمِ, or الْكَرِيمُ, *O Zēid, whose father is noble*; فَمَا كَعْبُ بْنُ مَامَةَ, or الْكَرِيمُ, *O Zēid, whose father is noble*.

- A وَأَبْنُ سَعْدَى بِأَجْوَدَ مِنْكَ يَا عُمَرُ الْآجَوَادَا not *Ka'b 'ibn Mānuq* nor
'Ibn Sa'dā was more bountiful than thou, O 'Omar the bountiful ;
 يَا فَاسِقُ الرِّدَى O thou unrighteous man, the apostate, **El-Mubarrad,*
p. 573, l. 1].

REM. *h.* The interjection *يَا* is sometimes prefixed to an imperative, as *أَلَا يَا أَسْجُدُوا يَا أَلَا* O, prostrate yourselves ; *يَا دَارَ* *أَلَا يَا أَسْلَمَى* O be thou safe, O house of *Ma'ya*, despite (all) wear

- B *and tear, or during wear and tear ;* *أَلَا يَا صَبْحَانِي قَبْلَ غَارَةِ سِنْجَالٍ* O bring me a morning-draught before the attack on *Sinjāl* ; *أَبَا خَالِدٍ* O bring me a morning-draught before the attack on *Sinjāl* ; to the optative *لَيْتَ* (see § 36, rem. *f*), as *يَا لَيْتَنِي كُنْتُ* O would that I knew ; *يَا لَيْتَ شِعْرِي* O would that I had been with them ; and to a nominal or verbal proposition, as *يَا بُؤْسَ لَزَيْدٍ* O, woe to *Zaid* ; *يَا لَعْنَةُ اللَّهِ* O, the curse of God and of all the peoples and of the just be upon *Sim'an* as a neighbour ;
 C *يَا قَلَّ خَيْرُ الْغَوَانِي* O, little is the good of the women. In these cases some grammarians assume an ellipse of the *مُنَادَى* or person called, as *يَا قَوْمِ بُؤْسَ لَزَيْدٍ*, whilst others regard *يَا* merely as a *حَرْفُ تَنْبِيْهِ* or particle used to excite attention*.

(*b*) *يَا أَيُّهَا* and *يَا أَيُّهَا* (or *يَا أَيُّهَا*) require after them a noun, singular, dual or plural, defined by the article, and in the nominative case ; as

- D *يَا أَيُّهَا النَّاسُ* O people ; *يَا أَيُّهَا الْمَلِكُ* O king ; *يَا أَيُّهَا الْمَرْأَةُ*, or *أَيُّهَا الْمَرْأَةُ*, O woman ; *يَا أَيُّهَا النَّفْسُ* O soul ; *يَا أَيُّهَا الْعَبِيرُ* O caravan ; *يَا أَيُّهَا الَّذِينَ*

* [The ellipse of the *مُنَادَى* is evident in such phrases as *يَا أَبَايَ* O thou, whom I would ransom with my father and my mother ; *وَأُمِّي* O thou, whom I would ransom with my life, *Agānī* xviii. 185, lines 22, 23. D. G.]

آمَنُوا *O ye who believe*; أَيُّهُ الْمُؤْمِنُونَ [for أَيُّهَا] *O believers*. The demonstrative ذَا is also admissible; as يَا أَيُّهَا ذَا أَقْبَلْ *thou there, come forward!* أَلَا أَيُّهَاذَا أَلْبَاغِعُ الْوُجْدُ نَفْسُهُ *O thou there, whose soul passion (or grief) is killing*; أَلَا أَيُّهَاذَا أَلِنَّابِخِ السَّيْدِ *O thou there, who barkest at (recilest) the Bannū's-Sūd.*

REM. أَيُّهَا is occasionally used لِلِاخْتِصَاصِ, for specification (see § 35, b, δ), by a speaker to call attention to himself or himself and his companions; as أَنَا أَنَا فَأَفْعَلُ كَذَا أَيُّهَا الرَّجُلُ *as for me I will do so and so, O man* (meaning himself); اللَّهُمَّ اغْفِرْ لَنَا أَيُّهَا الْعَصَابَةُ *O God, forgive us, O band* (me and my companions); فَتَحَلَّفْنَا أَيُّهَا *and so we remained behind, O three* (we three). In this case أَيُّهَا must be preceded by a clause containing the pronoun to which it refers, and يَا is never prefixed to it.

(c) وَآ, which is used to express sorrow or pain, and is hence called حَرْفُ التَّوْبَةِ, the particle of lamentation, follows the same rules as يَا; e.g. وَآ مُحَمَّدٌ *alas Muhammad!* وَآ عَبْدُ اللَّهِ *alas 'Abdu-'llāh!* Generally, however, the termination ۛ, in pause ۛ, is added, which usually effaces the final vowels; as وَآ زَيْدًا, or وَآ زَيْدَاهُ, *alas Zeid!* وَآ عَبْدُ الْمُطَّلِبَاهُ, *alas for the commander of the faithful!* If a genitive follows, this termination is annexed to it, and not to the governing word; as وَآ أَمِيرٌ *alas for the commander of the faithful!* Similarly with ابْنُ *son,* وَآ عَمْرُو بْنُ الزُّبَيْرَاهُ *alas for 'Amr the son of 'Zubèir!* But as to an adjective, there is a doubt, some admitting وَآ زَيْدٌ الْكَرِيمَاهُ *alas for the noble Zeid,* and others not.

REM. a. وَآ can be prefixed only to a proper name or a definite word*; we cannot say وَآ رَجُلَاهُ or وَآ هَذَا. Nor can it precede

* [That is, not having a vague signification, for هَذَا is definite in the grammatical sense. The rule refers, of course, only to the cases

- A **وَأَمِنْ حَفَرٍ بَثْرَ زَمَزَمَاهُ** ; though it may be prefixed to **مَنْ**, as **وَأَمِنْ**, *alas for him who dug the well of Zènzèm !*

REM. b. **يَا** may also be used **لِلنَّدْبَةِ**, as **يَا عَمْرُو عَمْرَاهُ**, *O 'Amr, 'Amr !*

REM. c. Words ending in the *êlif maḳṣūra* (ـِى) usually reject that termination before adding **هَـ**, as **وَأَمُوسَاهُ**, from **مُوسَى** *Moses*, though **وَأَمُوسِيَاهُ** is admissible. See Vol. i. § 368, rem. b.

- B REM. d. The suffix pronoun of the 1st pers. sing. may either be retained or rejected ; as **وَأَعْبِدَا**, or **وَأَعْبِدَا**, *O my servant !* **يَا أَهْلَ بَيْتِي** or **يَا أَهْلَ بَيْتِي**, *O my back !* **يَا إِخْوَتَاهُ** or **يَا إِخْوَتَاهُ**, *O my brethren !* **يَا ظَهْرَاهُ** or **يَا ظَهْرَاهُ**, *O my back !* **يَا أَهْلَ بَيْتِي** or **يَا أَهْلَ بَيْتِي**, *O my grief !*—The suffixes of the 2nd pers. sing. fem. and the 3rd pers. sing. masc. retain their vowels in a lengthened form, to prevent confusion : **وَأَعْلَامَكَاهُ**, *alas for thy slave*, is masc., the fem. being **وَأَعْلَامِكِيَهُ** ; whereas **وَأَعْلَامَهَا** is fem., the masc. being **وَأَعْلَامَهُ**. Compare certain forms of **يَا هُنَّ** under a, rem. c, 3.

- C REM. e. In verse the form **هَـ** is occasionally used, even out of pause ; as **يَا هُنَا** *O thou there* ; **يَا مَرْحَبَاهُ بِجَهَارٍ عَفْرًا** *O welcome is the ass of 'Afrā*.

39. (a) When the negative **لَا** is immediately followed by an indefinite object, of which it absolutely denies the existence, it governs that object in the accusative ; and as the whole weight of the sentence falls upon the negative particle, the substantive is abbreviated, when possible, by the omission of the *tênwin*. If there be a predicate expressed, it must be likewise indefinite, but in the nominative case.

For example : **لَا رَجُلٌ فِي الدَّارِ** *there is no man in the house ;*

where **وَأَـ** and **يَا** are used to wail for the loss of a person, not to the exclamations **وَأَهْلَ بَيْتِي** or **وَأَهْلَ بَيْتِي** or **وَأَهْلَ بَيْتِي** *oh my spoliation !* **يَا أَهْلَ بَيْتِي** or **يَا أَهْلَ بَيْتِي** *oh my grief !* **يَا أَهْلَ بَيْتِي** *and alas my wonder* (Lane sub **حَتَّى**). Comp. however rem. d. D. G.]

ذَلِكَ أَلِكِتَابُ لَا رَبَّ فِيهِ لَا إِلَهَ إِلَّا اللَّهُ *this A*
book, there is no doubt regarding it; لَا رَجُلَ قَائِمٌ *there is no man*
standing; لَا أَحَدَ خَيْرَ مِنْكَ *there is no one better than thou*; لَا إِلَهَيْنِ
there are not two Gods; لَا رِجَالَ هُنَا *there are no men here*; لَا مُسْلِمِينَ
there are no Muslims in the city; لَا نَاصِرِينَ لَكَ *there are*
no helpers for thee; لَا مُسْلِمَاتٍ عِنْدَنَا *there are no Muslim women in*
our possession; لَا لَذَاتٍ لِلشَّيْبِ *there are no pleasures for grey hairs*;
 دَوَابُّ الْمَاءِ الَّتِي لَا رِثَاتَ لَهَا *the aquatic animals which have no lungs*; B
 [لَا مَحَالَةَ or لَا بُدَّ مِنْ ذَلِكَ] *there is no avoiding it* (Vol. i. § 364, h);
 وَلَا غُرُوَّ أَنْ يَحْذُوا أَلْفَتَى حَذْوِ وَالِدِهِ *there is no wondering that the*
young man should follow the example of his father]. But if the nega-
 tive be separated from its object, it is put in the nominative; as
 لَا فِيهَا غَوْلٌ *there is no man in the house*; لَا فِي الدَّارِ رَجُلٌ
the wine of Paradise) there is no injurious force.

REM. a. The rule regarding the retention of the terminations C
 نِ and نَ in the dual and plural may seem to be contradicted by
 such examples as لَا يَدِي لَكَ بِالظُّلْمِ *thou canst do no wrong* (lit.
thou hast not two hands for wrong); لَا أذُنِي لَهَا *she has no ears*;
 لَا قَمِيصٌ لَا كُمَيَّ لَهُ *a shirt without sleeves*; لَا نَاصِرِي لَكَ *thou hast no*
helpers; but in these cases the grammarians say that the preposition
 لِ is مُقَحَّمَةٌ تَوْكِيدًا لِلْإِضَافَةِ, arbitrarily inserted to strengthen the
 annexation, and that the preceding noun is really in the construct D
 state. In the same way too they explain the phrases لَا أَبَا لَكَ
thou hast no father, and لَا أَخَا لَهُ *he has no brother*, which are
 generally used instead of لَا أَبَاكَ and لَا أَخَاهُ. [But compare
 Vol. i. § 315, footnote.] The form أَبٌ is, however, also used before
 as أَبِي الْإِسْلَامُ لَا أَبَ لِي سِوَاهُ, *Islam is my father, I have no*
father but it; and if any transposition takes place, the نَ of the

- A dual and plural must of course be restored, as لَا لَكَ فِي هَذَا يَدَانِ *thou hast nothing to do with this matter.*

REM. b. The plur. fem. in لَاتِ may, it is said, take fèth instead of kèsr, as مُسْلِمَاتٌ عِنْدَنَا.

REM. c. The interrogative أ may be prefixed to لَا, either to ask a simple question or to convey a reproach, more rarely to express a wish; as أَلَا أَصْطَبَارٌ لِسَلْمَى *has Selmā no patience?*

- B أَلَا أَرْعَوَاءَ لِمَنْ وَلَّتْ شَبِيبَتُهُ *has one no self-restraint, whose youth is on the wane?* أَلَا عُمْرٌ وَلَّى مُسْتَطَاعٌ رُجُوعُهُ *is there no life, the return of which is possible, after it has passed away? (would that a life, which has once passed away, could possibly return!)*

(b) If a genitive be attached to the substantive after لَا, the accusative must of course be used in its construct form, as لَا غُلَامَ رَجُلٍ *there is no slave of any man present*; لَا صَاحِبَ صَدِيقٍ مُوجُودٍ *no true friend can be found.*

- C But if the substantive be followed by an explanatory term of the nature of an objective complement, a preposition with its complement, or a determinative or limiting term, the tènwin is retained (compare § 38, a, β, 2); as لَا طَالِعًا جَبَلًا ظَاهِرٌ *there is no one ascending a hill visible*; لَا رَاكِبًا فَرَسًا فِي الطَّرِيقِ *there is no one riding a horse on the road*; لَا خَيْرًا مِنْ زَيْدٍ عِنْدَنَا *there is no better (man) than Zeid in our opinion*; لَا نَاطِقًا بِخَيْرٍ عِنْدَنَا *there is no one who speaks good with us*; لَا حَسَنًا فِعْلُهُ مَذْمُومٌ *no one whose deeds are good is blame-worthy*; لَا حَافِظًا لِلْقُرْآنِ عِنْدَكُمْ *there is no one among you who knows the Kor'ān by heart.*
- D

REM. Nomina agentis, however, when they take their objective complement by means of the preposition لِ (§ 31), constantly reject the tènwin; as إِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ *if God touch thee with trouble, there is none to*

remove it but He, and if He seek thee with good, there is none to keep A
back His bounty; لَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ none can change the words
of God.

(c) If an adjective be immediately annexed to an accusative after
لَا, it may either take the same form without the tènwin, or it may
retain the tènwin, or, lastly, it may be put in the nominative with the
tènwin; as لَا رَجُلٌ ظَرِيفٌ فِيهَا, or لَا رَجُلٌ ظَرِيفًا, or رَجُلٌ ظَرِيفٌ,
there is no witty man in it (the house). But if the adjective be B
separated in any way from the substantive, the first of these three
constructions is no longer admissible; as لَا رَجُلٌ فِيهَا ظَرِيفٌ, or ظَرِيفًا,
there is no witty man in it, but not ظَرِيفٌ.

(d) If another substantive be connected with the accusative by
the conjunction وَ, the particle لَا may be repeated or not. (a) If لَا be
repeated, the first substantive may be put in the accusative without
the tènwin, and the second either in the accusative, with or without
the tènwin, or in the nominative; as لَا حَوْلَ وَلَا قُوَّةَ (قُوَّةً, قُوَّةً) إِلَّا بِاللَّهِ C
there is no power and no strength save in God: or the first substantive
may be put in the nominative, and the second either in the accusative
without the tènwin or in the nominative; as لَا حَوْلَ وَلَا قُوَّةَ (قُوَّةً) إِلَّا
بِاللَّهِ. (β) If لَا be not repeated, the first substantive is put in the
accusative without the tènwin, and the second either in the nomi-
native or in the accusative with the tènwin; as لَا رَجُلٌ وَامْرَأَةٌ (وَامْرَأَةً)
لَا رَجُلٌ وَامْرَأَةٌ فِي الدَّارِ there is neither man nor woman in the house. Examples: D

لَا نَسَبَ آلْيَوْمَ وَلَا خَلَّةَ there is no kinship today and no friendship;
لَا أُمٌّ لِي إِنْ كَانَ ذَاكَ وَلَا أَبٌ may I have no mother, if this be so,
and no father; لَا أَبٌ وَأَبْنًا مِثْلُ مَرْوَانَ وَابْنِهِ there is no father and
no son like Marwān and his son; وَلَا تَأْتِيهِمْ فِيهَا وَلَا حَيْنٌ وَلَا
مُلِيمٌ and there is no idle talk in it (in Paradise), and no accusing
(one another) of sin, and no death, and in it there is none to reproach;

- A *لَا بَيْعَ فِيهِ وَلَا خَلَّةَ وَلَا شَفَاعَةَ* a day in which there shall be no bartering, nor friendship, nor intercession; *فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ* on them shall come no fear, neither shall they be grieved (Kor'ān ii. 36, where a var. reading is *خَوْفٌ*). R. S.]

- REM. a. The particle *لَا*, when used as above, is called by the grammarians *لَا نَافِيَةُ الْجِنْسِ*, or *لَا لِنَفْيِ الْجِنْسِ*, the *lā* that denies the whole genus, [and *لَا التَّبَرُّكَةُ* the *lā* that denies absolutely]. The substantive in the accusative is called *لَا اسْمُهُ*, the noun of *lā*, and the predicate *لَا خَبَرُهُ*, the predicate of *lā*. The predicate may be omitted, when it has already been sufficiently indicated; as when one asks *هَلْ عِنْدَكَ رَجُلٌ* is there a man in thy house? and you reply *لَا رَجُلٌ* there is no one (scil. *عِنْدِي*); or *هَلْ مِنْ رَجُلٍ قَائِمٌ* is there any one standing up? and you say *لَا رَجُلٌ* no one (scil. *قَائِمٌ*).
C The omission of the noun, on the contrary, is very rare; as *لَا بَأْسَ عَلَيْكَ*, for *لَا عَلَيكَ*, there is no fear for thee or no harm will befall thee.

- REM. b. The noun of *لَا* should, according to the grammarians, be always indefinite (*نَكِرَةٌ*). Apparent examples to the contrary, as *قَضِيَّةٌ وَلَا أَبَا حَسَنِ لَهَا*, a disputed case, and no 'Abū Hasan for it (to decide it), are explained to mean *وَلَا مُسَمًّى بِأَبَى حَسَنِ*, and no one named 'Abū Hasan, or *وَلَا مِثْلَ أَبِي حَسَنِ*, and no one like 'Abū Hasan; *لَا هَيْشَمُ اللَّيْلَةَ لِلْمِطِيِّ* there is no Hāitam tonight for the beasts that carry us; *لَا أُمَيَّةٌ بِالْبِلَادِ* there is no 'Umēiya in the land. An adjective added to any of these names would be indefinite, as *وَلَا أَبَا حَسَنِ حَنَّانًا لَهَا* and no compassionate 'Abū Hasan to decide it.

40. Having thus treated of the accusative as the objective complement, we now proceed to speak of it as the *adverbial* complement in a stricter sense (see § 22, b). This depends—

A. On the idea of *being* or *existence*, when expressed (α) by the substantive verb كَانَ, or (β) by other verbs, the signification of which includes that of كَانَ. The general idea of existence is in this case limited and determined by the accusative.

41. The verb كَانَ, *to be, to exist*, when it supplies the place of the logical copula, requires the predicate, to which the being or existence of the subject refers, to be put in the accusative; as

إِنْ كَانَ الْبَلَاءُ مُقَدَّرًا يَصِيبُهُ لَا مَحَالَةَ (or B fated), it will befall him without doubt; كَانَ هُوَ وَآخُوهُ مُعَلِّمَيْنِ بِالطَّائِفِ: he and his brother were teachers in ḡt-Ṭā'if; لَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ: that ye may be witnesses against mankind, and (that) the Apostle may be a witness in regard to you; وَمَنْ يَكُنْ قَرِينًا لِلشَّيْطَانِ لَهُ قَرِينًا فَسَاءَ قَرِينًا and whoever hath Satan as his companion, a bad companion is he! فَإِنْ يَتُوبُوا يَكْ خَيْرًا لَهُمْ and if they repent, C
 إِنَّ يَكُنْهُ فَلَنْ تُسَلِّطَ عَلَيْهِ وَإِنْ لَا يَكُنْهُ فَلَا it will be well for them; إِنْ يَكُنْهُ فَلَنْ تُسَلِّطَ عَلَيْهِ وَإِنْ لَا يَكُنْهُ فَلَا if it be he, thou wilt not be able to overcome him; and if it be not he, there is no good to thee in killing him; كُونُوا حِجَارَةً بَدَلِ وَحْلِهِمْ سَادَ فِي قَوْمِهِ الْفَتَى وَكُونُكَ أَوْ حَدِيدًا be ye stones or iron; إِيَّاهُ عَلَيْكَ يَسِيرُ by liberality and mildness a man becomes a chief among his people, and thy becoming so is easy for thee; وَمَا كُلُّ مَنْ يُبْدَى and not every one who shows a cheerful face is thy D
 brother. But if كَانَ has only a subject connected with it, to which the idea of existence inherent in the verb is attributed, that subject is put, like every other, in the nominative; as كَانَ تَاجِرٌ وَكَانَ لَهُ بَنُونَ put, like every other, in the nominative; as كَانَ تَاجِرٌ there was (or lived) a merchant, and he had (lit. there were to him) three sons (فَمِنْ كَانَ لَهُ تَاجِرًا) would mean he was a merchant; فَمِنْ كَانَ لَهُ بَنُونَ but he who has (lit. to whom there is) much property;

A **كَانَ** *al-muqḍur* *what is fated will come to pass*. In the former case, the substantive verb is called by the grammarians **كَانَ النَّاقِصَةُ**, *the incomplete or defective, relative kāna*, because it requires an attribute to complete the sense; in the latter, **كَانَ التَّامَّةُ**, *the complete, absolute kāna*, because it contains the attribute in itself and does not require any other.

REM. a. The subject is called **اِسْمُ كَانَ**, *the noun of kāna*,

- B and the predicate **خَبَرُ كَانَ** *the predicate of kāna*. The natural sequence of the three is verb, subject, predicate, as **كَانَ زَيْدٌ قَائِمًا**; but we may also say **كَانَ قَائِمًا زَيْدٌ**, as **وَكَانَ حَقًّا عَلَيْنَا نَصْرُ** *and it was Our duty (it behoved Us) to succour the believers*; **وَلَمْ يَكُ كُفْوًا لَهُ أَحَدٌ** *and there is none equal unto Him*; and even **قَائِمًا كَانَ زَيْدٌ**, especially in interrogative and alternative sentences, as **أَكْرِمِ الضَّيْفَ غَنِيًّا كَانَ أَوْ فَقِيرًا** *honour a guest, whether he be rich or poor* [§ 6, a]. This inversion is, however, in some cases impossible; for example, *my brother was my companion* must be expressed by **كَانَ أَخِي رَفِيقِي**, because **كَانَ رَفِيقِي أَخِي** would naturally mean *my companion was my brother*. [If subject and predicate are both definite, it is allowed, in case of inversion, to put the latter in the nominative, the former in the accusative, converting thereby the logical subject into the grammatical predicate, the logical predicate into the grammatical subject, as **كَانَ أَخَاكَ زَيْدٌ** for **كَانَ أَخُوكَ زَيْدًا**. Poets allow themselves to do the same in other cases, as **وَمَا شَرُّ الثَّلَاثَةِ بِصَاحِبِكَ** for **وَمَا بَشَرُ الثَّلَاثَةِ بِصَاحِبِكَ** (Tab. i. 755, l. 2). D. G.]
- C
- D

REM. b. **كَانَ** may sometimes be omitted, especially in alternative conditional clauses; as **سَوْفَ تُجَازَى إِنْ خَيْرًا وَإِنْ شَرًّا** *thou wilt be recompensed either with good or with evil* (i.e. **إِنْ كَانَ** **قَدْ مَقِيلَ مَا قِيلَ إِنْ صِدْقًا وَإِنْ كَذِبًا**; **جَزَاؤُكَ خَيْرًا وَإِنْ كَانَ شَرًّا** *what is spoken is spoken, be it true or false*; **مَعْنَاهُ الْمُبَالِغَةُ فِي الشَّيْءِ**

كَاتِنَا مَا كَانَ إِنْ خَيْرًا وَإِنْ شَرًّا *its meaning is 'to do one's utmost in a thing,' be it what it may, whether good or bad*; مِنْ لَدُنْ شَوْلًا *from the time they were pregnant, till their young were following them (i.e. كَانَتْ التِّيَاقُ شَوْلًا*; اِئْتِنِي بِدَابَّةٍ وَلَوْ (مِنْ لَدُنْ) كَانَتْ التِّيَاقُ شَوْلًا *bring me a beast (to ride), even if it be an ass* [§ 4, rem. b].

REM. c. سَرَاةُ بَنِي أَبِي بَكْرٍ *is rarely merely redundant*; as كَانِ عَلَى تَسَامَى عَلَى كَانِ الْمُسَوِّمَةِ الْعَرَابِ *the heroes of the Bēnū 'Abī Bēkr ride upon branded Arab steeds*; فَكَيْفَ إِذَا مَرَرْتَ بِدَارِ قَوْمٍ وَجِيرَانِ *and how when thou passest by the dwelling of a tribe and of noble neighbours of ours?* وَلَمْ يَوْجَدْ كَانِ مِثْلَهُمْ *and their like was not found**.

REM. d. The verb كَانِ, Æthiop. ነፃ: *kōna*, does not occur in Hebrew in the sense of *to be, exist, happen*, though it is so used in Syriac (rare) and Phœnician. The construction of the Æthiopic verb is the same as that of the Arabic; in the other Semitic languages, which have lost the final flexional vowels, the case of the predicate cannot be observed, but doubtless it was the accusative.—In Hebrew the radical כּן retains its original signification of *to stand* (compare Fr. *être*, older form *estre*, and Span. *estar*, from Lat. *stare*), and the place of كُنْ is supplied by הָיָה or הָיָה, Aram. הָיָה, הָיָה, *to fall (הוּי), happen, be* (compare وَقَعَ, *to fall, happen*, Lat. *accidit*, Eng. *it fell out*), of which the predicate must also be looked upon as in the accusative.

42. The same construction appertains to certain verbs, called by the grammarians أَخَوَاتُ كَانِ, *the sisters of kāna*, which add some circumstantial or modifying idea to the simple one of existence. This may be: (a) the idea of *duration or continuity*, as in دَامَ *to continue*,

* [Different from this is the use of كَانِ after participles, infinitives and other nomina verbalia, in the sense of *he (it) was* or *was formerly*. See many examples in the Gloss. Geogr. and the Gloss. to Tabarī. D. G.]

- A *to last*, construed in the perfect with the *الَدَّيْمُومَةِ* (see § 7, and Vol. i. § 367, *p*), *بَقِيَ* *to remain, to last*; *زَالَ*, *بَرَحَ*, *فَتَى*, *إِنْغَلَّكَ*, *to cease*, construed, in the perfect or imperfect, with a negative particle; (b) the idea of *change* or *conversion*, as in *صَارَ*, *عَادَ*, *رَجَعَ*, and *أَصَ*, *to turn out, to become*; (c) the idea of *time*, as in *ظَلَّ* *to be or do during the whole day*, *بَاتَ* *during the whole night*, *أُسْفَرَ* *at daybreak*, *عَدَا* or *أَصْبَحَ* *in the morning*, *أَضْحَى* *in the forenoon*, *رَاحَ* or *أَمْسَى* *in the evening*, all of
- B which verbs are often used as simple synonyms of *كَانَ*, without any regard to the secondary idea of time; or, (d) the idea of *negation*, by which that of existence itself is absolutely denied, as in *لَيْسَ* *not to be*. Examples: *لَا طِيبَ لِلْعَيْشِ مَا دَامَتْ مُنْقَصَةً لَذَائِهِ بِادِّكَارِ الْمَوْتِ وَالْهَرَمِ* *there is no pleasure in life, as long as its joys are troubled by the recollection of death and old age*; *لَا تَعُدُّ نَفْسَكَ مِنَ النَّاسِ مَا دَامَ* *do not count thyself among men, as long as anger*
- C *has the mastery over thee*: *لَا يَزَالُ اللَّهُ مُحْسِنًا إِلَيْكَ* *may God never cease being beneficent to you*; *لَا تَزَلْ ذَاكِرَ الْمَوْتِ* *never cease bearing death in mind*; *قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ* *they said, we will not cease standing by it (worshipping it)*; *صَارَ الطِّينُ خَرْقًا* *the clay became pottery*; *وَكَانَ يَرَى الْمَاءَ يَصِيرُ بُخَارًا وَالْبَخَارَ يَصِيرُ مَاءً* *and he thought that the water became vapour, and the vapour became water*; *فَإِنَّكَ*
- D *قَدْ شَرِيتَ فَعُدْتَ عَبْدًا بِمَكَّةَ* *and thou hast been sold, and hast become a slave in Mèkka*; *وَمَا الْهَرَمُ إِلَّا كَالسِّرَاجِ وَضَوْؤُهُ يَعُودُ رَمَادًا* *man is like nought but the lamp and its light, which becomes ashes*; *أَصَ سَوَادُ شَعْرِهِ* *the blackness of his hair became whiteness*; *الْعَدُوُّ مَا يَرْجِعُ صَدِيقًا* *an enemy never becomes a friend*; *ظَلَّ وَجْهُهُ مُسَوَّدًا* *his face became black*; *وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا* *and those who pass the night prostrating themselves unto their Lord and standing up (in prayer)*;

وَعَدُوا عَلَى حَرْدٍ قَادِرِينَ *and they went out in the morning with settled A*
purpose; أَصْبَحْتُمْ بِنِعْمَةِ اللَّهِ إِخْوَانًا *through the grace of God ye are*
become brethren; تَمَنَيْتَ أَنْ تُمْسِيَ فَقِيهًا مُنَاطِرًا *thou wishest to become*
a lawyer skilled in disputation; لَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ

لَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا *say not to one who gives you the salutation, Thou art not a*
believer; فَلَيْسَ سَوَاءً عَالِمٌ وَجَاهُولٌ *one who knows and one who does not*
know are not on an equality; قَضَى اللَّهُ يَا أَسْمَاءُ أَنْ لَسْتُ زَائِلًا أُحِبُّكَ *B*
God hath decreed, O Asmā, that I should not cease to love thee.

REM. a. To the above verbs may be added جَاءَ, أَتَى, and قَعَدَ*;
 as أَتَى أَبِي يَأْتِ بِصِيرًا *and throw it on my father's face,*
 (and) he shall become seeing (recover his sight, explained by يَرْجِعُ
 (or أَتَى) جَاءَ الثِّبَاءُ مُحْكَمًا (بَصِيرًا); أَرْهَفَ شَفْرَتَهُ حَتَّى قَعَدَتْ كَأَنَّهَا حَرْبَةٌ
 (مِثْلُ حَرْبَةٍ).—Of these verbs three, viz. C
 زَالَ and فَتَى, are always نَاقِصَةٌ; the others may be either
 نَاقِصَةٌ or تَامَةٌ (see § 41, at the end).

REM. b. The verbs زَالَ, بَرَحَ, and انْفَكَّ, must always be
 accompanied by a negative, expressed (as in the above examples
 with بَرَحَ and زَالَ) or implied, as وَابْرَحَ مَا آدَمَ اللَّهُ قَوْمِي بِحَمْدِ اللَّهِ
 and I shall not cease, as long as God preserves my
 tribe, through God's grace to wear a girdle and ride a noble steed D
 فَقُلْتُ لَهَا وَاللَّهِ (مُجِيدًا in rhyme for أَبْرَحَ, لَا أَبْرَحَ for أَبْرَحَ)
 and I said to her, By God, I will not cease sitting still.
 [Comp. § 162, rem.]

REM. c. The verb وَجَدَ, *to be found, be extant, exist*, is often
 reckoned one of the أَخَوَاتُ كَانَ, but erroneously; for it is either =

* [خَرَجَ may be added to these verbs; see the Gloss. to Tbn
 'al-Faqih. D. G.]

- A **وَجَدَ**, and has no predicate, or it is the passive of **وَجَدَ**, which governs two accusatives, and therefore naturally retains the second object (الْمَفْعُولُ الثَّانِي); as **لَا يُوْجَدُ مِنْهَا شَيْءٌ صِرْفًا** not one of them is found pure (in a pure state), where **صِرْفًا** is a **حَالٌ** or circumstantial accusative, or *we* (Fr. *on*, Germ. *man*) do not find one of them pure, where **صِرْفًا** is the second object [§ 25].

- REM. d. The negative particles **مَا** and **لَا**, when **مُشَبَّهَاتَانِ بِلَيْسَ** assimilated to *lèisa*, or used **بِمَعْنَى لَيْسَ** in the signification of *lèisa*, are also construed with the accusative of the predicate, provided (1) that the predicate is placed after the subject, (2) that the exceptive particle **إِلَّا** is not interposed between them, (3) that the corroborative particle **إِنَّ** is not added to **مَا**, and (4) that the subject and predicate of **لَا** are both undefined; e.g. **مَا هَذَا بَشَرًا** this is not a human being; **وَمَا هُمْ أَوْلَادَهَا** and they are not its children; **تَعَزَّزَ فَلَا شَيْءٌ** they are not their mothers; **وَمَا هُنَّ أُمَّهَاتِهِمْ** take comfort, for there is nothing on earth enduring, and no fortress can protect (one) from what God hath decreed; **إِذْ لَا صَاحِبَ غَيْرَ خَازِلٍ** I aided thee when thou hadst no companion who was not faithless; but on the contrary, **بَنِي غُدَانَةَ مَا إِنْ طُبْنَا جُبْنٌ** our habit is not cowardice; **يَا بَنِي غُدَانَةَ مَا إِنْ أَنْتُمْ ذَهَبٌ وَلَا صَرِيفٌ وَلَكِنْ أَنْتُمْ الْخَزْفُ** ye *Bèni Gūdāni*, ye are neither gold nor pure silver, but ye are pottery. The fourth restriction is violated in such verses as: **وَحَلَّتْ سَوَادُ الْقَلْبِ لَا أَنَا** and she dwell in my heart's core, I desired no other than her and relaxed not my love of her (**أَنَا** being definite); **فَلَا الْحَمْدُ مَكْسُوبًا وَلَا الْهَالُ بَاقِيًا** then neither is praise won nor does the money remain.—If **مَا** has a second predicate, connected with the first by an adversative particle, such as **بَلْ** or **لَكِنْ**, then the second must be put in the nominative, as **مَا زَيْدٌ بَلْ قَاعِدٌ** Zeïd is not standing but sitting, i.e. **قَاعِدٌ هُوَ قَاعِدٌ**; but
- B
- C
- D

in any other case, the accusative is preferable to the nominative, as A
 وَلَا قَاعِدٌ وَلَا زَيْدٌ قَائِمًا وَلَا قَاعِدًا
 is peculiar to the dialect of Ḥl-Ḥigāz, and hence they are called
 لَا الْحَجَارِيَّةُ and مَا الْحَجَارِيَّةُ.

REM. e. The above construction of مَا and لَا is also extended to
 لَاتِ (Vol. i. § 182, rem. b), and to إِنَّ النَّافِيَةَ or the negative 'in
 (see [Vol. i. § 362, k and] § 158); as إِنَّ هُوَ مُسْتَوِلًا عَلَى أَحَدٍ he
 rules over nobody; إِنَّ ذَلِكَ نَافِعَكَ وَلَا ضَارَكَ this cannot profit thee B
 nor harm thee; إِنَّ الْمَرْءَ مَيِّتًا بِإِنْقِصَاءِ حَيَاتِهِ وَلَكِنْ بَأَنْ يُبْغَى عَلَيْهِ
 لَا تَفِيْخُذَلَا a man is not (to be counted) dead when his life comes to an
 end, but when he is wronged, and forsaken (by his friends);
 لَاتِ سَاعَةٌ مِّنْهُمْ وَلَا تِ حِينَ مِّنَاصٍ but it was no time of escape; C
 it was not an hour for repentance. The government of لَاتِ seems
 to be restricted to nouns denoting time, and either its subject or
 predicate is omitted, usually the former (لَاتِ حِينَ مِّنَاصٍ =
 (لَيْسَ الْحِينَ حِينَ مِّنَاصٍ).

REM. f. Instead of the accusative, the كَانَ أَخَوَاتُ كَانَ may take
 after them a verb in the imperfect, following the construction of
 كَانَ لَا يَزَالُ نَائِمًا مَا دَامَ الْحَدَّادُ يَعْمَلُ شُغْلًا, § 9, or § 8, a; e.g. he used never to cease sleeping as long as the blacksmith continued
 working at any work; فَبَقِيَ يَنْظُرُ إِلَيْهَا and he continued looking at
 them; وَصِرْتُ أَقْعُدُ عِنْدَهُ وَأُطِيلُ الْحَدِيثَ مَعَهُ and I sat down by D
 him and conversed with him at great length; صَارَ لَا يَتَكَلَّمُ he became
 speechless; صَارَ يَتَفَكَّرُ فِي كَذَا he began to reflect upon such and such a
 subject; فَبَاتُوا يَأْمَلَانِ مِيَاهَ فَظَلُّنَّ تَفَكُّهُنَّ and ye would be murrelling:
 قَبَاتًا يَأْمَلَانِ مِيَاهَ فَظَلُّنَّ تَفَكُّهُنَّ and they were all night hoping for (or longing for) the waters of
 Bēdr; تَأَلَّلَ تَفَتُّوْا and he began wringing his hands; تَأَلَّلَ تَفَتُّوْا
 تَذَكَّرُ يَوْسُفَ by God, thou wilt not cease thinking (or speaking) of
 Joseph (rem. b); تَتَفَكَّرُ تَسْمَعُ مَا حَيِّتَ بِهَالِكٍ حَتَّى تَكُونَهُ thou wilt

- A *never cease, as long as thou livest, to hear of some one being dead, until thou art he (until thy own turn comes).* [The predicate of **كَانَ** and its sisters may also be replaced by a preposition and the word it governs, or by a circumstantial clause, generally with **وَ**, as **لَقَدْ كُنْتُ وَمَا أَخَشَى بِالذِّئْبِ وَ** *in former times I was not to be frightened by a wolf*; **لَقَدْ كُنَّا وَمَا نَصَلَّى عِنْدَ الْكَعْبَةِ** *we dared not to pray near the Ka'ba*; **إِذْ كَانَتْ لَا تُحْجَبُ عَنْ ذَلِكَ** *as they were not prevented from it*; **وَإِنَّ بِأَيْدِينَا الْحَدِيدُ لَتَأْطِقُ إِذَا مَا عَدَا فِي غَيْرِهَا** *verily in our hands the steel is eloquent, whilst in other hands it is dumb.*]
- B

REM. g. With the construction of the **أَخَوَاتُ كَانَ**, mentioned in rem. e, we may connect that of the **أَفْعَالُ الْبِقَارَةِ** or *verbs of appropinquation*. These are principally of two kinds: such as indicate the simple proximity of the predicate, and such as imply a hope of its occurrence.—(1) To the first class belong **كَادَ**, **أَوْشَكَ**, and **كَرَبَ**. (a) **كَادَ** (1st p. sing. perf. **كَدْتُ**, rarely **كَدْتُ**), imperf.

- C **يَكَادُ**, particip. **كَادٌ**, was originally construed with the accusative of the predicate, as **فَأَبْتُ إِلَى فِئِمٍ وَمَا كِدْتُ أَبْتُ** *and so I returned to (the tribe of) Fahm, but I was very near not returning*; but it commonly takes the predicate in the imperfect indicative, as **كَادَ لِيُضِلُّنَا عَنْ الْبَيْتِ** *verily he was nigh leading us astray from our gods*; **كَادَ تَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ** *after the hearts of a part of them had well nigh swerved*; **وَجَدَ مِنْ دُونِهِمْ قَوْمًا لَا يَكَادُونَ** *he found before them (the two barriers or hills) a people who could scarcely understand speech*; **فَذَبَحُوهَا وَمَا كَادُوا** *then they sacrificed her (the cow), but they were nearly not doing it*; **إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْدُ يَرَاهَا** *when he stretches out his hand, he can hardly see it*; rarely the subjunctive with **أَنْ**, as **مَا كِدْتُ أَنْ أَصَلِّيَ الْعَصْرَ حَتَّى كَادَتِ الشَّمْسُ أَنْ تَغْرُبَ** *I was nearly not praying the 'asr (or afternoon prayer) till the sun was nearly setting*; **كَادَتِ النَّفْسُ أَنْ تَفِيضَ عَلَيْهِ** *my soul was nearly*
- D

expiring over him (for grief). (β) **أَوْشَكَ**, little used in the perfect, A generally takes **أَنْ** with the subjunctive, more rarely the imperf. indic.; as **وَلَوْ سِئَلُ النَّاسِ التُّرَابَ لَأَوْشَكُوا إِذَا قِيلَ هَاتُوا أَنْ يَمَلُّوا وَيَمْنَعُوا** and if men were asked for the (very) dust, when it was said 'Give here,' they would well nigh be disgusted and refuse; **فَمُوشِكَةُ أَرْضَنَا** *يُوشِكُ مَنْ فَرَّ مِنْ* and our land is nearly becoming, after our friend's departure, a desolate wilderness; **يُوشِكُ مَنْ فَرَّ مِنْ** *يُوشِكُ زَيْدٌ أَنْ يَجِيءَ* he who flees from his fate, is likely to B meet it on some occasion when he is off his guard. This verb is either personal or impersonal, for we may say **يُوشِكُ زَيْدٌ أَنْ يَجِيءَ** (as in the third of the above examples), or **يُوشِكُ زَيْدٌ أَنْ يَجِيءَ** (as in the first), or **يُوشِكُ أَنْ يَجِيءَ زَيْدٌ** (where the real subject of **يُوشِكُ** is the following clause). The form **يُوشِكُ** is a vulgarism. (γ) **كَرَبَ** (rarely **كَرَبَ**) is only used in the perfect, and is construed with the imperf. indic., rarely with **أَنْ** and the subjunctive; as **كَرَبَ الْقَلْبُ مِنْ جَوَاهُ يَذُوبُ** my heart was nearly melting away C from grief; **وَقَدْ كَرَبَتْ أَعْنَاقُهَا أَنْ تَقَطَّعَا** when their throats (lit. necks) were nigh being cut to pieces (with drought or thirst). To these may be added such verbs as **هَلْهَلَ يُدْرِكُهُ** he was near overtaking him; **كَذَا أَلَمْ يَفْعَلْ كَذَا** he was near doing so and so; **أَرَادَ**, e.g. **فَوَجَدَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ** and they found a wall which was about to fall; **أَرَادَ الْمَرِيضُ أَنْ يَمُوتَ** the sick man is about to die; **هَمَّ**, e.g. **هَمَّ السِّرَاجُ أَنْ يَخْمَدَ** the lamp was on the point of D going out; and the like.—(2) To the second class belong **عَسَى**, **حَرَى**, and **أَخْلُوْتُ**. (a) **عَسَى** (1st p. sing. **عَسَيْتُ**, rarely **عَسَيْتُ**), used, we may say, only in the perfect, [and having always the meaning of the imperfect, mostly in the sense of the indefinite or definite present (§ 8, a, b)], was originally construed, like **كَادَ**, with the accusative, as in the half verse **لَا تُكْثِرُنْ إِلَيَّ عَسَيْتُ صَائِمًا**

- A do not (*abuse me*) so much, for I may become a fuster, and in the proverb *عَسَى الْغَوِيرُ أَبُوَسًا* perhaps the little cave may become (may bring) misfortunes, or perhaps *el-Goweir* (the name of a well) may become (may bring) misfortunes; but generally it is construed with *أَنْ* and the subjunctive, as *عَسَى رَبُّكُمْ أَنْ يَرْحَمَكُمُ* perhaps your Lord may have mercy on you; [*عَسَى أَنْ تَصْنَعَ* what may she perhaps do?]; *هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ إِلَّا تَقَاتِلُوا* may it not be, if it were ordained you to fight, that ye would not fight?
- B rarely with the imperf. indic., as *عَسَى فَرَجٌ يَأْتِي بِهِ اللَّهُ* perhaps God may bring some joy; *عَسَى الْكَرْبُ الَّذِي أَمْسَيْتَ فِيهِ يَكُونُ وَرَاءَهُ* perhaps some joy may be close behind the sorrow in which thou now art. This verb, like *أَوْشَكَ*, is either personal, *عَسَى زَيْدٌ*, as in the above examples, or impersonal, *عَسَى أَنْ يَقُومَ زَيْدٌ*, as *عَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ* perhaps ye may be averse to a thing, though it be good for you. Still another construction is possible, viz. with a pronominal suffix in the accusative, *عَسَاكَ قَائِمٌ* or *عَسَاكَ أَنْ تَقُومَ*, like *لَعَلَّ* (§ 36, rem. *f*), just as conversely *لَعَلَّ* may be followed by the imperf. indic. or the subjunctive with *أَنْ*, as *لَعَلَّ أَنْ يَنْصُرَكُمُ عَلَى هَؤُلَاءِ* and what lets thee know (whether) perchance the hour is near? *حَرَى الظَّالِمَةِ* perhaps He may aid you against these evil-doers. (β) *حَرَى*, rare, with *أَنْ* and the subjunctive; as *حَرَى زَيْدٌ أَنْ يَقُومَ* or *حَرَى أَنْ يَكُونَ ذَلِكَ*. (γ) *اخْلَوْلَقَ*, rare, with *أَنْ* and the subjunctive, as *اخْلَوْلَقَ أَنْ يَأْتِيَ* the sky is likely to ruin; *اخْلَوْلَقَتْ السَّمَاءُ أَنْ تَمْطُرَ* it is likely he may come.—(3) With these two classes of verbs the grammarians connect a third, which they call *أَفْعَالُ الشَّرُوعِ*, or *أَفْعَالُ الْإِنشَاءِ*, the verbs of beginning. Such are: *أَخَذَ*, *جَعَلَ*, *شَرَعَ*, *هَبَّ*, *أَنشَأَ*, *قَامَ*, *أَقْبَلَ*, *عَلِقَ*, (*طَبِقَ* and *طَفِقَ* rarely) *طَفِقَ* to begin, used, we may say, only in the perfect, and followed by the imperf. indic.; as *جَعَلَ يَلُومُهُ* he began to reproach him; *وَطَفِقَا*

يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ and they began to sew together of A
the leaves of Paradise (to cover their nakedness); عَلِقَ حَوْضِي نَعْرًا; إِذَا غَفَلْتُ غَفَلَتْ يَغُبُّ
the nightingales, dipping in their heads, began to drink of my
cistern; وَعَلِقْتُ أَقْسِمُ اللَّحْمَ بَيْنَ أَهْلِ صَنْعَاءَ and I began to divide
the meat among the people of *San'a*; أَقْبَلَتِ الْحَمَامَةُ تَحُومُ فِي طَلَبِ قَامَتِ الْمَرَأَةُ
the pigeon began to fly about in search of water; تَنُوخُ هَبَّتْ تَلُومُنِي she began to B
reproach me.

43. The adverbial accusative depends--

B. On any verbal idea which determines or limits in any way the subject, verb, or predicate of a sentence, or the whole sentence. In this case it supplies the place of a preposition with the genitive, or of a conjunctive clause, and amply makes up for the want of adverbs in Arabic.

44. By the adverbial accusative is designated:--

a. 'The time in or during which an act takes place; as قَرَأَهُ
الْخَلِيفَةُ يَوْمًا يَتَوَضَّأُ رِجْلَيْهِ the caliph saw him one day washing his feet; لَا يَدْرِي كَيْفَ يَمُوتُ يَوْمَ الْهَلَاكِ he knows not how he shall die on his
dying day; بَعْضُ الْيَوْمِ مَشَيْتُ كُلَّ الْيَوْمِ, or بَعْضُ الْيَوْمِ, I walked the whole day,
or part of the day; لَمْ أَدْرِ الْأَمْسَ جَاءَ إِلَى هُنَا أَمِ الْيَوْمِ I did not know
whether he came here yesterday or today; سَكَنَ فِي بَعْضِ الْقَرْيِ أَيَّامًا D
he stopped (a few) days in a village; اسْتَعِذْ بِاللَّهِ مِنْهُ لَيْلًا وَنَهَارًا implore
God night and day to protect you from it; سَيُعْطِيكَ الْكِتَابَ غَدًا he
will give you the book tomorrow; وَجَاءُوا آبَاءَهُمْ عِشَاءً and they came
to their father in the evening; تَأَمَّلْ شَهْرَيْنِ فِي اخْتِيَارِ الْأُسْتَاذِ reflect
two months upon the choice of a teacher; لَمْ يَبْتَ عَلَى الْفِرَاشِ أَرْبَعِينَ
قَامَ فِي خِلَالِ he did not pass the night on a bed for forty years; قَامَ فِي خِلَالِ

- A وَكُنْتُ بَرْهَةً مِنْ أَلَدَرَسِ أَحْيَانَا *he stood up at times whilst lecturing*; مِنَ الزَّمَانِ أَتَفَكَّرُ *and I continued reflecting for a considerable time*; قَتَلْتُهُ السَّنَةَ الْمَاضِيَةَ *I killed him last year*; صُمْتُ رَمَضَانَ *I fasted during Ramadān*; جِئْتُ زَمَنَ الشِّتَاءِ *I came in the winter-time*; قَالَ حِينَ لَقِيَهُ *he said at the time of his meeting him (or when he met him)*; كَانَتْهُمْ يَوْمَ عَصَرَ حَانَ مَشِيبُ *at the time when old age is drawing near*;
- B يَرَوْنَهَا لَمْ يَلْبِثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا *(it shall seem) as if they, on the day they shall see it, had not tarried (in their graves) save an evening or its morning*; جَلَسْتُ عِنْدَهُ طَوِيلًا مِنَ الدَّهْرِ *I sat with him for a long time, i.e. زَمَنًا طَوِيلًا*; ثُمَّ مَكَثَ غَيْرَ طَوِيلٍ *then he tarried not long, i.e. زَمَنًا غَيْرَ طَوِيلٍ*. [To the same class belong the adverbial expressions ذَاتَ مَرَّةٍ *once*, ذَاتَ يَوْمٍ *one day*, ذَاتَ لَيْلَةٍ *one night*, and لَقِيتُهُ أَوَّلَ ذِي (ذَاتِ) يَدَيْنِ *I met him first of all*.]

- C REM. a. A *masdar* is often put in the accusative of time by an ellipse of some such word as وَقْتُ *at the time of*; e.g. جَاءَ طُلُوعِ الشَّمْسِ *he came at sunrise, i.e. وَقْتُ طُلُوعِ الشَّمْسِ*; وَرَدْتُ خُفُوقِ كَانِ ذَلِكَ *I arrived at the setting of the Star (the Pleiades)*; مَقْدَمِ الْحَاجِّ *this happened at the time of the arrival of the caravan of pilgrims, or صَلَوةِ الْعَصْرِ at the time of afternoon prayer, or خِلَافَةِ الْمَأْمُونِ during the caliphate of 'l-Ma'mūn*;

- D أَنْتَظَرُ بِهِ نَحَرَ جَزُورَيْنِ *and at the setting of the stars*; الشُّجُومِ *they waited for him for the space of time in which one might slaughter two camels. Examples of more violent elisions are:* لَا أَكَلِمَهُ الْقَارِظَيْنِ *I will not speak to him as long as the two gatherers of acacia berries (or leaves) are away (i.e. I will never speak to him), for مُدَّةَ غَيْبَةِ الْقَارِظَيْنِ*; لَا آتِيهِ الْفَرْقَدَيْنِ *I will not go to him as long as the two Pointers (the two stars which point to the Polestar) endure (i.e. I will never go to him), for مُدَّةَ بَقَاءِ الْفَرْقَدَيْنِ*.

REM. b. Peculiar is the use of *بُكْرَةَ*, *سَحَرَ*, *سُحْرَةَ*, *ضُحُوَّةَ*, *غُدُوَّةَ*, *أ* and *فَيْئَةَ*, as a sort of definite proper names, when they refer to the morning of a particular day or to a certain fixed time; e.g. *لَقِيتُهُ سَحَرَ* *I met him this morning*; *جَاءَ يَوْمَ الْجُمُعَةِ سَحَرَ* *he came on Friday in the morning*; *جِئْتُ يَوْمَ الْخَمِيسِ بُكْرَةَ* *I came on Thursday in the morning*; *الْفَيْئَةُ بَعْدَ الْفَيْئَةِ لَقِيتُهُ فَيْئَةَ بَعْدَ فَيْئَةَ* *I met him time after time*; [*لَقِيتُهُ سَحَرًا* would mean *I met him on a certain morning*].

b. The local extension of an act, and, if general and indefinite, B the place in which it is performed; as *سَارُوا أَرْبَعَةَ أَمْيَالٍ* *they travelled four miles*; *مَشَيْتُ فَرْسَخَيْنِ* *I walked two parasangs*; *جَرَى غُلُوَّةَ* *he ran a bowshot*; (*وَشِمَالًا*) *نَظَرَ يَمِينًا وَيَسَارًا* *he looked right and left*; *اِنتَصَرَ عَلَى الْغَدُوِّ بَرًّا وَبَحْرًا* *he conquered the enemy by land and sea*; *أَمَامَ*, *قُدَّامَ*, *أَمَامَ* *before*; *خَلْفَ*, *وَرَاءَ*, *behind*; *وَسْطَ* *in the middle*; *حَوْلَ* *around*; *فَوْقَ* *above*; *تَحْتَ* *under*; *عِنْدَ* *beside, by*; etc. [Here we may add the adverbial expressions *ذَاتَ الْيَمِينِ* and *ذَاتَ الشِّمَالِ* *in the* C *direction of the right hand and of the left.*]

REM. a. When the place of the act is definitely specified, the preposition *فِي* must be used; as *جَلَسْتُ فِي الدَّارِ* *I sat down in the house*; *صَلَّيْتُ فِي مَسْجِدِ النَّبِيِّ* *I prayed in the mosque of the prophet*; *أَقَمْتُ فِي مَقْتَلِ الْحُسَيْنِ* *I stopped at the place where ʿAl-* *Hosèin was killed*; not *جَلَسْتُ الدَّارَ*, *صَلَّيْتُ مَسْجِدَ*, and *أَقَمْتُ مَقْتَلَ* *.

Excepted is the case when a vague noun of place, such as *مَكَانٌ* D or *مَقَامٌ*, is construed with a verb conveying the idea of stopping or remaining, as *جَلَسْتُ مَكَانَ زَيْدٍ* *I sat down in Zèid's place*;

* [Sometimes, however, the definite noun of place is put in the accusative against the rule, as in *ذَهَبْتُ الشَّامَ* *I went to Syria*, *قَالَا خِيَمَتِي* *the two stayed during midday in the tents of Umm Maʿbad* (see the Gloss. to Ṭabarī in v. *بَيْت* and comp. § 70, rem. e). D. G.]

and also the case when a noun of place is construed with the verb from which it is derived, as *جَلَسْتُ مَجْلِسَ زَيْدٍ*, or *قَعَدْتُ مَقْعَدَ زَيْدٍ*,

I sat down in Zeid's seat; *قَامَ مَقَامَهُ* he stood up in his place, or supplied his place.—The nouns *جَانِبٌ*, *وَجْهٌ*, *جِهَةٌ*, *نَاحِيَةٌ*, side, quarter, *خَارِجٌ* outside, *دَاخِلٌ*, *جَوْفٌ*, inside, require *فِي*, as *نِمْتُ فِي الدَّارِ*

I slept outside the house; but in later Arabic we often find the accusatives *جَانِبَ*, *خَارِجَ*, and *دَاخِلَ*, as also *قُرْبَ* near,

B for *فِي شَرْقِيٍّ* on the east, *فِي غَرْبِيٍّ* on the west, for *فِي قُرْبِ*, *فِي غَرْبِيٍّ* and the like.—Observe also such phrases as:

هُوَ مِثِّي he is as far from me as (the place where) the Pleiades

(hang in the sky); *هُوَ مِثِّي مَزَجَرَ الْكَلْبِ* he is as far from me as the farthest place where one can chide (or cry out to) the dog; *هُوَ مِثِّي*

هُوَ مِثِّي he is as close to me as the place where my waist-crapper is fastened.

C REM. b. The accusative of time and place is called by the grammarians *الظَّرْفُ* the vessel (see Vol. i. § 221, rem. a), or *الْمَفْعُولُ فِيهِ* that in which the act is done.

c. The state or condition, *الْحَالُ*, of the subject or object of an act, or of both, whilst the act is taking place; as *جَاءَ زَيْدٌ رَاكِبًا*

Zeid came riding; *وَقَفَ عَلَى بَابِ الْمَغَارَةِ مُسَلِّمًا عَلَيْهِ قَائِلًا لَهُ* he stood at the entrance of the cave, saluting him (and) saying to him;

وَادْخُلُوا الْآبَابَ سُجَّدًا and enter the gate, prostrating yourselves; *الَّذِينَ*

D *يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا* who bear God in mind, standing up and sitting down; *يُقَوِّمُ بِالتَّقَافِ الْعُودَ لَدُنَا* a piece of wood can be straightened with the *tikāf* (a kind of tool), while it is soft;

خُلْتُ نَشَأْتُ بِهِ غُلَامًا a habit with which I grew up as a young man; *كَانَ قُلُوبَ الطَّيْرِ رَطْبًا* (it is) as if the hearts of birds, fresh and dry, beside her nest, were the red fruit of the jujube or

decaying dates; رَكِبْتُ الْفَرَسَ مُسْرَجًا I rode the horse saddled; لَقِيتُ A
السُّلْطَانَ عِنْدَهُ بَاكِيًا I met the sultān in his house, weeping;
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا
shall rebel against God and his Apostle, and shall transgress his
ordinances, He shall make him enter into fire, to abide in it for ever;
مَرَرْتُ بِزَيْدٍ جَالِسًا I passed by Zēid, (as he was) sitting down;
وَجَاءَتْ بِهِ سَبْطُ الْأَعْظَامِ كُنْتُ and she brought him forth long-limbed;
فِي الْبُسْتَانِ زَاهِرًا I was in the garden, whilst it was in bloom; B
وَأَصْبَحَ عَنِّي بِالْغَمِيصَاءِ جَالِسًا فَرِيقَانِ مَسْئُولٌ وَآخَرُ يُسْتَلُّ
next morning two parties, (one) asked and another asking about me,
(whilst I was) sitting at ʾl-Ghomèišā; [وَأَنَا سَوْفَ تُدْرِكُنَا أَلْهَمَانِيَا مُقَدَّرَةً]
the Flutes will overtake us, they being destined for us, as
we are destined for them]; لَقِيتُهُ رَاكِبَيْنِ I met him, (whilst we were)
both riding; مَا تَلْقَانِي فَرْدَيْنِ مَتَى whenever thou meetest me, both (of U
us being) alone; لَقِيتُهُ مُصْعِدًا مُنْحَدِرًا I met him, (whilst the one of us
was) going up (and the other) coming down.

REM. a. The *حَال* is, in relation to the grammatical structure of the phrase to which it belongs, a *فُضْلَةٌ* or *redundancy*, for *جَاءَ زَيْدٌ*, *Zēid came*, is a complete, intelligible, sentence, without the addition of *رَاكِبًا* *riding*. It answers the question *كَيْفَ* *how?* in regard to the state or condition of the subject or object of the act, [and may be *مُقَدَّرٌ* indicating a future state, or *مُقَارِنٌ* indicating a simultaneous state (§ 74), like the Imperf. (§ 8, *d* and *e*)].

REM. b. The *حَال* depends upon a regent (*عَامِلُ الْحَالِ*), which may be either a verb, as *جَاءَ زَيْدٌ رَاكِبًا*; or a verbal adjective (Vol. i. §§ 230, 231), as *زَيْدٌ ضَارِبٌ عَمْرًا قَائِمًا* *Zēid is beating ʿAmr standing*, *زَيْدٌ حَسَنٌ قَائِمًا* *Zēid is beaten standing*, *زَيْدٌ مَضْرُوبٌ قَائِمًا*

- A *Zèid looks handsome standing*, زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا *Zèid looks more handsome standing than he does sitting*; or an expression that has a verbal force (مَعْنَى فِعْلٍ), as a preposition with its complement, a demonstrative pronoun, an interrogative, or a word like بَيْتَ لَعَلَّ and كَأَنَّ, as زَيْدٌ فِي الدَّارِ قَائِمًا *Zèid is in the house standing* (where فِي الدَّارِ is equivalent to مُسْتَقَرٌّ فِي الدَّارِ), فِيهَا زَيْدٌ *in it is Zèid standing*, عَمْرُو جَالِسًا *beside thee (or in thy house) is 'Amr sitting*, هَذَا عَمْرُو مُنْطَلِقًا *this is 'Amr (in the act of) going away* (equivalent in sense to انْظُرْ إِلَيْهِ مُنْطَلِقًا *look at him going away*, or أَشِيرُ إِلَيْهِ مُنْطَلِقًا *I point to him going away*), مَا شَأْنُكَ قَائِمًا *what is thy object (in) standing?* (where مَا شَأْنُكَ = مَا تَفْعَلُ *what art thou doing?*) مَا لَكَ وَقِفًا *what art thou about, standing (there)?* وَهَذَا بَعْلِي شَيْخًا *and this is my husband, an old man* (.. and this, my husband, is an old man); فَمَا لَهُمْ عَنِ التَّذْكِرَةِ *what then ails them that they turn aside from the warning?*
- C REM. c. The حَال is usually (1) an adjective (صِفَةٌ or وَصْفٌ) expressing a transitory state (حَالٌ مُتَنَقِّلَةٌ); though it may also be permanent (غَيْرُ مُتَنَقِّلَةٍ), as دَعَوْتُ اللَّهَ سَمِيعًا *I called upon God as a (constant) hearer (of prayer)*.—It may likewise be (2) a maṣdar, substantially equivalent in meaning to a participial adjective [comp. Vol. i. § 230, rem. c*], as قَتَلْتَهُ صَبْرًا *I killed him bound* (in cold blood), i.e. مَصْبُورًا; أَتَيْتُهُ رُكْضًا *I came to him running*, i.e. رَاضِضًا; أَخَذْتُ ذَلِكَ مِنْهُ سَمْعًا *I received that from him by hearing* (I learned it from him by hearing him say it), i.e. سَامِعًا; طَلَعَ بَغْتَةً *he came into view suddenly*, i.e. بَغَاتًا; لَقِيتُهُ فُجَاءَةً *I met him suddenly or unawares*, i.e. مُفَاجِئًا; لَقِيتُهُ عَيْنًا *I met him face to face*, i.e. مُشَافِهًا; كَلَّمْتُهُ مُشَافِهَةً *I spoke to him face to face*, i.e. مُشَافِهًا; لَقِيتُهُ كَفَّةً كَفَّةً *I met him face to face (each of us hindering the*
- D

* [Rather, according to Nöldeke, to a gerundium.]

other, for كَفَّةً لَكَفَّةً).—It may also be (3) a concrete substantive, A
as طَلَعَ الْقَمَرُ بَدْرًا the moon rose full; كَرَّ زَيْدٌ أَسَدًا Zèid charged
(like) a lion; بَعَثَ مَدًّا بِدِرْهَمٍ sell it (at the rate of) a mudd for a
dirham; جَاءَ الْبُرُّ قَفِيزَيْنِ the wheat is come, (at the rate of) two
kafiz (for a dirham); بَعْتُ الشَّاءَ شَاةٍ وَدِرْهَمًا I have sold the sheep
at a dirham apiece; بَايَعْتُهُ يَدًا بِيَدٍ I dealt, or traded, with him,
hand in hand (i.e. for ready money); بَيَّنْتُ لَهُ حِسَابَهُ بَابًا بَابًا
I explained his account to him item by item; B
هُوَ جَارِي بَيْتٍ بَيْتٍ he is my nextdoor neighbour (lit. house to house, for بَيْتًا إِلَى بَيْتٍ
or بَيْتًا لِبَيْتٍ); كَلَّمْتُهُ فَاهُ إِلَى فِيٍّ I spoke to him face to face (lit. his
mouth to my mouth); هَذَا عِنَبًا أَطْيَبُ مِنْهُ زَبِيبًا this (fruit) is better as
a grape than as a raisin; تَفَرَّقَ الْقَوْمُ أَيْدَى سَبَا, or أَيَادَى سَبَا the
people dispersed (like) the bands of Sabā (for سَبَا).—Lastly, the حَالٌ
may be (4) a proposition, جُمْلَةً (see § 183).—There may be more (C
than one حَالٌ referring to the subject or object of an act, or to
both; e.g. جَاءَ زَيْدٌ رَاكِبًا ضَاخِكًا Zèid came riding (along) laughing;
لَقِيَ أَبْنَى هَذَا زَيْدٌ وَاقِفًا مُتَحَدِّثًا this is Zèid standing talking;
لَقِيتُ أَخَوَيْهِ حَائِفًا مُنْجِدِيهِ فَأَصَابُوا مَغْنَمًا my son, in alarm, met his two
brothers, coming to help him, and they won spoil; لَقِيتُ هِنْدًا مُصْعِدًا
نُسَيْرًا (whilst) going up, met Hind (a woman) coming down.
The only case in which a difficulty can arise is when both the hāls D
are of the same gender and number, as لَقِيتُ زَيْدًا مُصْعِدًا مُنْجِدِرًا
or رَأَيْتُ زَيْدًا مَاشِيًا رَاكِبًا. Some of the grammarians say that, in
this case, the first حَالٌ refers to the subject and the second to the
object, I, (as I was) going up, met Zèid coming down; but others
maintain that the first حَالٌ refers to the object and the second to
the subject, I, (as I was) riding, met Zèid walking..

REM. d. The حَالٌ may be مُوَكِّدَةٌ, strengthening, or غَيْرُ مُوَكِّدَةٍ.

- A As **مَوْجِدَّةٌ** it may refer either to the verbal regent or to a preceding proposition as a whole. If it refers to the verbal regent, it may be derived from the verb itself, though this is a comparatively rare case; as **وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا** and we have sent thee to mankind as an Apostle; **وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ** and He hath subjected to you the night and the day, and the sun and the moon and the stars, subjected by His command. If it refers to a preceding proposition, this must be a nominal proposition, consisting of two definite concrete nouns as subject and predicate; as **زَيْدٌ أَبُوكَ عَطُوفًا** Zèid is thy father, as being affectionate; **هُوَ زَيْدٌ مَعْرُوفًا** he is Zèid, as well known; **هُوَ أَنَا فَلَانٌ بَطَلًا شَجَاعًا** I am so and so, valiant (and) brave; **هُوَ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ** it is the truth, as manifest; **وَهُوَ الْحَقُّ بَيْنًا** and it is the truth, as confirmatory of what is with them (of the Scriptures which they have already received); **أَنَا عَبْدُ اللَّهِ أَكِلًا** I am the servant of God, eating as the servants (of God) eat; **أَنَا ابْنُ دَارَةَ مَعْرُوفًا بِهَا نَسَبِي** I am the son of Dāra, my lineage being well known through her. The **حَالٌ** is explained in these cases by an ellipsis of **أَعْرِفُهُ**, **أَحَقُّهُ**, **أَثْبَتُهُ**, I know him (or it), know it to be true, know him (or it) for certain, and the like; e.g. **أَنَا فَلَانٌ أَحَقُّ بَطَلًا شَجَاعًا**, **زَيْدٌ أَبُوكَ أَحَقُّهُ عَطُوفًا**, etc.
- B
- C

REM. c. The **حَالٌ** is ordinarily **نَكِرَةٌ** or indefinite; it is allowable to define it by the article in cases where it may be explained as involving a condition (مَعْنَى الشَّرْطِ), as **زَيْدٌ الرَّكَّابُ** (إِذَا رَكِبَ), Zèid, when he is riding, looks more handsome than he does when walking (إِذَا مَشَى), instead of the more usual **زَيْدٌ رَاكِبًا أَحْسَنُ مِنْهُ مَاشِيًا**. Further, it may be defined by a pronominal suffix, or otherwise, in various cases, in which it can be explained by, or is equivalent to, an indefinite **حَالٌ**; e.g. **فَعَلْتُ (مُتَفَرِّدًا)** I passed by him by himself or alone (= مُرَرْتُ بِهِ وَحْدَهُ).

- D

ذَلِكَ جَهْدَكَ *thou hast done this to the best of thy ability* (= مُجْتَهِدًا) ; A
تَفَرَّقَ الْقَوْمُ ; (مُشَافَهَةً) *I spoke to him face to face* ;
أَتَتْنِي سُلَيْمٌ قَصَّهَا بِقَضِيضِهَا (مُتَبَدِّدِينَ) ; see rem. c, 3) ;
(the tribe of) Suld'im came to me, its gravel with its pebbles (i.e. small
and great, one and all, = جَمِيعًا) ; فَأَرْسَلَهَا الْغَرَكَ and so he let them
(the camels) go in a body, or a crowd, to water (—مُعْتَرِكَةً) ;
جَاءُوا الْجَمَاءَ الْغَفِيرَ they came all together (lit. in a great mass,
covering the ground, = جَمِيعًا).

REM. f. The subject or object of the action to which the **حَال** B
refers, **صَاحِبُ الْحَالِ** or **ذُو الْحَالِ**, is usually definite, **مَعْرُفَةٌ**. The
principal cases in which it is indefinite, **نَكِرَةٌ**, are the following.
(1) When the **حَال** precedes it, as **فِيهَا قَائِمًا رَجُلٌ** *in it (the house)*
is a man standing ; **لَعَزَّةٌ مُوحِشًا طَلَلٌ قَدِيمٌ** *Azza's is an ancient*
ruin, left desolate ; **وَبِالْجِسْمِ مَنَى بَيْنَا لَوْ عَلِمْتَهُ شُحُوبٌ** *and in my*
body there is, manifestly, if thou didst (but) know it, a sad change ;
وَتَحْتَ الْأَعْوَالِي وَالْقَنَا مُسْتَظَلَّةٌ ظِبَاءٌ *and under the spearheads and* C
shafts, seeking shelter, are gazelles (women). (2) When the **صَاحِبُ**
حَالِ is followed by an adjective or a complement in the genitive,
as **فِيهَا يُفَرِّقُ كُلُّ أَمْرٍ حَكِيمٍ أَمْرًا مِنْ عِنْدِنَا** *in it (that night) is*
settled each wise thing, as a thing proceeding from us ; **نَجَّيْتَ يَا رَبِّ**
نُوحًا وَأَسْتَجَبْتَ لَهُ فِي فُلِكَ مَاخِرٍ فِي الْيَمِّ مَشْحُونًا *thou didst deliver*
Noah, O my Lord, and didst answer his prayer, in a ship cleaving D
the sea heavily laden ; **عِنْدِي غَلَامٌ رَجُلٌ قَائِمًا** *in my house is a*
man's slave standing ; **فِي أَرْبَعَةِ أَيَّامٍ سَوَاءٍ لِلَّسَّائِلِينَ** *in four days*
complete—(this) for inquirers. (3) After a negative or an inter-
rogation, as **مَا حَرَّمَ مِنْ مَوْتٍ جَمَى وَأَقِيَا** *there is no interdicted spot*
appointed to preserve (one) from death ; **لَا يَرْكَنُ أَحَدٌ إِلَيَّ إِلَّا حَجَامٍ**
يَوْمَ الْوَعَى *let no one incline to hang back on the day*

- A *of battle, fearing death ; يَا صَاحِبَ هَلْ حُمِّرَ عَيْشٌ بَاقِيًا* *O friend, is a life decreed us lasting?*—Sibawüh, however, admitted the correctness of such a phrase as *فِيهَا رَجُلٌ قَائِمًا*, and in a tradition we find *صَلَّى رَسُولُ اللَّهِ صَلَعمَ قَاعِدًا وَصَلَّى وَرَاءَهُ رَجَالٌ قِيَامًا* *the Apostle of God prayed sitting, and there prayed behind him (some) men standing.*

REM. g. As to the position of the *حَالٌ* in a sentence, the following remarks must suffice, in connection with what will be said elsewhere.—(1) As a rule, the *حَالٌ* is placed after the regent. It may, however, precede it, if the regent be a fully inflected (*مُتَصَرِّفٌ*)

verb or verbal adjective, as *زَيْدٌ رَاكِبًا جَاءَ* *riding came Zèid*; *مُسْرِعًا ذَا رَاحِلٍ* *in haste is this (man) departing*; but we cannot say *زَيْدٌ ضَاحِكًا أَحْسَنُ مِنْ عَمْرٍو* and *زَيْدٌ ضَاحِكًا مَا أَحْسَنُ زَيْدًا*, instead of *زَيْدٌ أَحْسَنُ مِنْ عَمْرٍو ضَاحِكًا* and *مَا أَحْسَنُ زَيْدٌ ضَاحِكًا*, because neither *أَفْعَلُ التَّفْضِيلِ* as *أَحْسَنُ* nor *فِعْلُ التَّعْجُبِ* as *أَحْسَنُ* is

- (C) *مُتَصَرِّفٌ*. An exception to the latter case is when an object in a certain state is compared with itself, or with another object, in a different state, in which case the one *حَالٌ* must precede *أَفْعَلُ*, and the other follow it, as *زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا* *Zèid standing looks more handsome than he does sitting*, or *زَيْدٌ مُفْرَدًا أَفْنَعُ مِنْ عَمْرٍو مُعَانًا* *Zèid alone is more useful than Amr assisted (by others).*

If the regent be a *عَامِلٌ مَعْنَوِيٌّ* (see rem. b), the *حَالٌ* must follow it, with rare exceptions in the case of a preposition and its complement.

- D We cannot use *عَطُوفًا هَذَا أَبُوكَ مُجَرَّدَةً تِلْكَ هُنْدٌ*, *كَأَنَّ زَيْدًا أَسَدٌ*, *أَمِيرًا لَيْتَ زَيْدًا أَخُوكَ تِلْكَ هُنْدٌ مُجَرَّدَةً*, *رَاكِبًا كَانَ زَيْدًا أَسَدٌ*, for *كَأَنَّ زَيْدًا رَاكِبًا أَسَدٌ*, *لَيْتَ زَيْدًا أَمِيرًا أَخُوكَ*, *هَذَا أَبُوكَ عَطُوفًا*; nor is it usual to say *زَيْدٌ قَائِمًا عِنْدَكَ* or *زَيْدٌ فِي الدَّارِ* for *زَيْدٌ قَائِمًا عِنْدَكَ* or *زَيْدٌ فِي الدَّارِ قَائِمًا*, though some read in the Kor'ân *وَالسَّمَوَاتِ مَطْوِيَّاتٍ بِيَمِينِهِ* *and the heavens, folded together,*

(shall be) in his right hand, instead of مَطْوِيَّاتٌ, and the heavens A

(shall be) folded together in his right hand.—(2) 'The **حَالُ** may pre-

cede the **صَاحِبُ الْحَالِ**, when the latter is the subject (nomin.) or

direct object (accus.), as ضَرَبَ مُجَرَّدَةً هُنْدًا, جَاءَ ضَاحِكًا زَيْدٌ; unless

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ ۚ the **مُرْسَلِينَ** be restricted by **إِلَّا**, as

وَمُنْذِرِينَ and we do not send the Apostles but as announcers and

warners. If the **صَاحِبُ الْحَالِ** be governed by a preposition, the

مَرَرْتُ جَالِسَةً بِهِندٍ must follow it, as مَرَرْتُ بِهِندٍ جَالِسَةً, not مَرَرْتُ جَالِسَةً بِهِندٍ. B

Only a poet could venture on an emergency to say لَيْسَ كَانَ بَرْدٌ

أَلَمْآءٌ هَيْمَانٌ صَادِيًّا إِلَى حَبِيبًا إِنَّهَا لَحَبِيبٌ if ever the coolness of water was dear to me when parched and thirsty, verily she is dear (to

me), for حَبِيبًا إِلَى هَيْمَانَ صَادِيًّا; or فَإِنْ تَكَ أَذْوَادُ أُصْبَنَ وَنِسْوَةٌ فَلَنْ

تَذْهَبُوا فِرْعَا بِقَتْلِ حِمَالٍ and though (your) herds of camels and

(your) women be seized, yet ye must not let the murder of Hibāl pass

unavenged, for **بِقَتْلِ حِبَالٍ فِرْعَا**. The **حال** may be dependent upon C

a preceding مُضَافٌ إِلَيْهِ (see § 75), when the مُضَاف, or governing

word, is naturally capable of being its regent (maşdar, nomen

agentis, etc., see rem. *b*), as اَعْجَبْنِي قِيَامُ; هَذَا ضَارِبٌ هِنْدٍ مُجَرَّدَةٌ

إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا زَيْدٌ مُسَوِّغًا to God shall be your return

تَقُولُ يَا أَيُّهَا النَّبِيُّ إِنَّ اللَّهَ لَأَتْلُفَ لَكَ وَاحِدًا مِنَ الدَّوَى بِعَمَّا تَبَاكَ

سَوْنُ اَبْنِي اِلِى السَّيْرِتِ وَاسْتَدَا اَبْنِي الْبُرُوجِ يَوْمَ دَارِى

3. *Bi* 'my daughter says, Verily thy departing alone to war will

one day leave me without a father; or when the مضاف is a part, D

really or tropically, of the مَصَافٍ إِلَيْهِ, as وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ إِلَيْهِ

وَعَلَّامُ الْغُيُوبِ and We will remove what is in their breasts of rancour

as brethren (إِخْوَانًا) dependent on the suffixed pronoun in صُدُّوهُمْ;

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا *then We revealed unto*

thee, Follow the law of Abraham as a *hanīf*, i.e. inclining to the

right state or sound in faith (حَنِيفًا dependent on اِبْرَاهِيْمَ, مِلَّةَ being

- A virtually a part of *إِبْرَاهِيمَ*, and the phrase quite clear and correct without it, *(اتَّبِعْ إِبْرَاهِيمَ حَنِيفًا)*.

REM. *h*. The *عَامِلِ الْحَالِ* may be suppressed, either necessarily or optionally. It is omitted necessarily, for example, in the case of a *جُمْلَةٍ* *رَاشِدًا* (see rem. *d*), as *زَيْدٌ أَبُوكَ عَطُوفًا*; in forms of salutation or congratulation, as, to one departing, *رَاشِدًا مَهْدِيًا* *taking the right way and directed by God*, scil. *اِذْهَبْ* *go*; to

- B one returning from the pilgrimage, *مَأْجُورًا مَبْرُورًا* *rewarded and accepted*, scil. *قَدِمْتَ* *thou art arrived*, or *رَجَعْتَ* *thou art returned*; to one eating, *هَنِيئًا مَرِيئًا* *easy of digestion and wholesome*, scil. *كُلْهُ*,

كُلُوهُ, etc., *eat it*, = *may it agree with thee or you**; and in such phrases as *اِشْتَرَيْتَهُ بِدِرْهَمٍ فَرَاثِدًا (فَصَاعِدًا)* *I bought it for a dirham and upwards*, scil. *فَذَهَبَ الثَّمَنُ زَائِدًا*, or *صَاعِدًا*, and the

- C *price went on increasing or went higher*; *تَصَدَّقْتُ بِدِينَارٍ فَسَافِلًا* *I gave in alms a dinār and less*, scil. *فَذَهَبَ اَلْثَمَنُ بِهِ سَافِلًا* and the amount of what was given in alms went lower. But the omission is optional in such phrases as *كَيْفَ جِئْتَ رَاكِبًا* *riding*, in answer to

كَيْفَ جِئْتَ *how didst thou come?* for *جِئْتَ رَاكِبًا*; *أَتَمِيمًا مَرَّةً وَقَيْسِيًا أُخْرَى*; *a Tēmīnite at one time, and a Kaisite at another?* scil. *أَتَحَوَّلَ* or *أَتَنَتَّقَلُ* *doest thou change, or turn, thyself into—?* or *أَتَسَحَّيْ* *doest*

- D *thou affect the nature of—?* *أَيَحْسِبُ الْإِنْسَانُ أَنْ لَنْ نَجْمَعَ عِظَامَهُ* *does man think that We shall not re-unite his bones?* *Yea, (we will re-unite them, نَجْمَعُهَا)* *being able to put together evenly the bones of his fingers.*—It may even happen

* [If *هَنِيئًا مَرِيئًا* be considered as epithets of the *ماضِل* *أَكْلًا* understood, this phrase belongs to the class mentioned §. 35, *b*, *a*. Comp. Lane *sub* *مَرُؤٌ*.]

that the actual *حَال* itself is suppressed, and only a word or phrase, A
which is dependent upon it, expressed; as *وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ*
وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ and the angels shall go in unto them
through every gate, (saying, *قَائِلِينَ*) Peace be upon you.

d. 'The motive and object of the agent in doing the act, the
cause or reason of his doing it; as *هَرَبْتُ خَوْفًا* I fled for fear;
ثَوَّمْتُ عَنْ الْحَرْبِ جُبْنًا thou didst refrain from going forth to war
out of cowardice; *ضَرَبْتُ ابْنِي تَأْدِيبًا لَهُ* I beat my son for the sake B
of correcting him; *إِذَا رَأَيْتَهُ أَقُومُ لَهُ تَعْظِيمًا لِأُسْتَاذِي* when I see him,
I stand up before him to show respect to my teacher; *بِئْسَمَا اشْتَرَوْا بِهِ*
بِئْسَمَا اشْتَرَوْا بِهِ vile is the price for which they
have sold their souls, that they should not believe in what God has
sent down (revealed), out of envy; *وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ*
وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ many of those who have C
Scriptures would like if they could make you unbelievers again, after
ye have believed, out of selfish envy: *فَعَلْتُ كَذَا مَخَافَةَ الشَّرِّ* I did so
and so for fear of harm, or *مَخَافَةَ أَنْ تَلُومَنِي* for fear that thou
shouldst reproach me; *وَمِنْ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ*
and of men there are who sell themselves (give up their lives) to win
the favour of God (for *مَرْضَاة*); *وَأَغْفِرْ عَوْرَاءَ الْكَاذِبِينَ* and I forgive the harsh language of the noble, that I may D
treasure him up (as a friend in time of need), and I disregard the
abuse of the vile out of generosity; *يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنْ*
يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنْ they put their fingers in their ears on account
of the claps of thunder, through fear of death. Such an accusative
is usually either indefinite or else in the construct state; definition
by the article is not common, as *لَا أَقْعُدُ الْجُبْنَ عَنِ الْهَيْجَاءِ* I refrain
not from battle out of cowardice.

A REM. This accusative, which must always be a **مَصْدَرٌ قَلْبِيّ**, a mental or intellectual *nomen verbi*, is called by the grammarians **الْمَفْعُولُ لِأَجْلِهِ** (مِنْ أَجْلِهِ), *that on account of which something is done*. It is the answer to the question **لِمَ** *why*?

e. Various other determinations and limitations of the predicate ;
 as **طَابَ زَيْدٌ نَفْسًا** *Zèid is cheerful in spirit* ; **طَابَ الْوَرْدُ لَوْنًا** *the rose is charming in colour* ; **تَصَبَّبَ زَيْدٌ عَرَقًا** *Zèid streamed with perspiration* ; **وَأَشْتَغَلَ الرَّأْسُ شَيْبًا** *and my head glistens with hoariness* ;
 B **أَحْلَامُنَا تَزِنُ الْجِبَالَ رِزَانَةً** *our grave minds surpass the mountains in weight (or firmness)* ; **أُبْرَحْتَ كَرَمًا** *thou art a marvel of generosity* ; **غَرَسْتُ الْأَرْضَ شَجَرًا** *I raised the chief in dignity* ; **رَفَعْتُ الشَّيْخَ قَدْرًا** *I planted the land with trees* ; **وَفَجَّرْنَا الْأَرْضَ عُيُونًا** *and we made the earth break forth with springs* ; **اللَّهُ عَظِيمٌ قُدْرَةً** *God is great in might* ; **أَنْتَ أَعْلَى مَنْزِلًا وَأَكْثَرُ** *he is a Hātim in generosity* ; **هُوَ حَاتِمٌ جُودًا** *thou art higher in station and richer in wealth* ;
 C **فِيهِ كَالْحِجَارَةِ** *and they (your hearts) were like stones, or even harder (lit. stronger as to hardness)* ; **أَوْ أَشَدُّ قَسْوَةً** , **أَكْرَمَ بِأَبِي بَكْرٍ أَبًا** , **مَا أَكْرَمَ أَبَا بَكْرٍ أَبًا** , *or* **أَكْرَمَ أَبَا بَكْرٍ أَبًا** , *how noble is Abū Bèkr as a father !* **نِعْمَ صَاحِبًا زَيْدٌ** *excellent is Zèid as a companion !* **بِئْسَ غُلَامًا بَشَرٌ** *very bad is Biṣr as a slave !* **فَنِعْمَ الزَّادُ زَادُ أَبِيكَ زَادًا** *and excellent is the provision thy father's provision, as a provision !* **حَسْبُكَ بِهِ نَاصِرًا** *thy sufficiency is in Him* (He suffices thee) *as a helper* ;
 D **لِلَّهِ دَرَّةٌ فَارِسًا** *what a man he is as a horseman !* (lit. to God belongs his outflow or emanation, from none other could he emanate) ; **وَيْحَهُ رَجُلًا** *what a man he is !* (وَيْحٌ being here a **حَرْفٌ تَعَجُّبٍ** or particle of surprise) ; **هُوَ خَيْرٌ رَاجِلًا مِنْهُ فَارِسًا** *he is better as a pedestrian than as a horseman*, § 48, e, rem. a].

REM. a. This accusative is called **الْمُمَيِّزُ** or **الْمُمَيِّزُ**, the *specifica-*

tion, and also التَّفْسِيرُ or التَّفْسِيرُ, and التَّيْبِينُ or التَّيْبِينُ, the explanation. A

It is an indefinite substantive, اِسْمٌ نَكْرَةٌ, placed immediately after the proposition of which it limits or defines the predicate. In the grammatical structure of the sentence it is a فَضْلَةٌ, like the حَالٌ (see c, rem. a). The grammarians regard it as governed by the verb in the preceding clause, of which it was the فَاعِلٌ or مَفْعُولٌ, before its transference to the place of تَمْيِيزٌ to the actual فَاعِلٌ or مَفْعُولٌ; or, if the preceding clause be nominal, as having been B

transferred from the place of the مُبْتَدَأٌ. Thus طَابَ زَيْدٌ نَفْسًا is equivalent, they say, to طَابَتْ نَفْسُ زَيْدٍ; رَفَعْتُ الشَّيْخَ قَدْرًا to رَفَعْتُ قَدْرَ الشَّيْخِ; and قُدْرَةُ اللَّهِ عَظِيمَةٌ to اللَّهُ عَظِيمٌ قُدْرَةً; رَفَعْتُ قَدْرَ الشَّيْخِ مَالِ زَيْدٍ أَكْثَرَ مِنْ مَالِكَ to زَيْدٌ أَكْثَرُ مِنْكَ مَالًا. The تَمْيِيزُ may be explained by مِنْ with the genitive when it is مَنقُولٌ مِنَ الْمَفْعُولِ, as رَفَعْتُ الشَّجَرًا, instead of رَفَعْتُ الشَّجَرَ; but not when it is C

as رَفَعْتُ الشَّجَرَ مِنْ نَفْسِ زَيْدٍ, for طَابَ زَيْدٌ مِنْ نَفْسِ زَيْدٍ is nonsense. [Instead of وَيُحِبُّهُ رَجُلًا and لِلَّهِ دَرَّةٌ فَارِسًا in the phrases quoted فَارِسًا and رَجُلًا we may use مِنْ فَارِسٍ and مِنْ رَجُلٍ. See § 48, b.]—The تَمْيِيزُ may occasionally be placed, by poetic license, before the predicate which it limits, as أَتَهَجَّرُ سَلَمَى بِالْفِرَاقِ حَبِيبِهَا وَمَا كَانَ نَفْسًا بِالْفِرَاقِ تَطِيبٌ, *Salmā sever herself from her lover by going away (from him), though she is not cheered in spirit by going away?* وَمَا أَرَعَوَيْتُ وَشَيْبًا D

وَمَا أَرَعَوَيْتُ وَشَيْبًا and I did not refrain, though my head glistened with hoariness. Such phrases as نَعَمٌ صَاحِبًا زَيْدٌ and نَعَمٌ غُلَامًا بَشَرٌ are no exceptions to the ordinary rule, as they stand for نَعَمٌ هُوَ بَشَرٌ غُلَامًا or نَعَمٌ هُوَ رَجُلٌ بَشَرٌ. The transposition of the تَمْيِيزُ can take place only when the previous clause contains a verb which is مُتَصَرِّفٌ (see c, rem. g), as اِسْتَعْلَى and تَطِيبٌ in the

- A above examples*. Should it even happen that the *فِعْلٌ مُتَصَرِّفٌ* bears the meaning of a *فِعْلٌ غَيْرُ مُتَصَرِّفٍ*, no transposition can take place; we cannot say *كَفَى بِزَيْدٍ عَالِمًا*, instead of *كَفَى عَالِمًا بِزَيْدٍ*, there is a sufficiency in Zêid (*Zêid suffices as a scholar*, because *كَفَى بِهٖ عَالِمًا* is here equivalent to *مَا أَكْفَاهُ عَالِمًا*, and a *فِعْلٌ تَعْجِبٌ* is *غَيْرُ مُتَصَرِّفٍ*.
- B REM. b. The accusative after the cardinal numbers from 11 to 19 and from 20 to 99 (see Vol. i. §§ 322, 323), is also of this class, being a *تَمْيِيزُ الْعَدَدِ* or *specification of number*; as *أَحَدٌ عَشَرَ رَجُلًا* eleven men, *تِسْعَ عَشْرَةَ سَنَةً* nineteen years, *أَحَدٌ وَعِشْرُونَ عَامًا* one and twenty years, *إِبْنُ ثَمَانِينَ سَنَةً* eighty years old (lit. a son of eighty years).
- REM. c. To this class also belongs the *specification of weight*
- C (*الْمِقْيَاسُ*, *الْمَسَاحَةُ*, *الْكَيْلُ*), in which the *تَمْيِيزُ* follows a single indefinite noun, and specifies the article of which that noun expresses the quantity; as *رَطلٌ زَيْتًا* a pint of olive-oil, *مَنَوَانِ سَمْنًا* two nutms (four pounds) of clarified butter (ghee), *كُفَيْزٌ بُرًّا* a kafiz of wheat, *ذِرَاعَانِ جَوْحًا* two cubits of cloth, *لِي جَرِيبٌ نَخْلًا* I bought two sās of dates, *أَشْتَرَيْتُ صَاعَيْنِ تَمْرًا* I own a gērīb of date-trees; *ذُنُوبٌ مَاءً* a bucket of water, *نَحْيٌ سَمْنًا* a skin of ghee, *رَافُودٌ خَلًّا* a jar of vinegar, *حُبٌّ عَسَلًا* a pot of honey; *حَاقِمْ حَدِيدًا* a ring of iron, *بَابٌ سَاجًا* a door of teak-wood, *لَيْسَ عِنْدِي ثِقْلٌ خَرْدَلَةٍ ذَهَبًا* I have not got a coat of silk; *جَبَّةٌ خَزًّا*
- D

* [The transposition of *دَمْعًا* in the words *فَلَمْ أَدْرِ دَمْعًا أَيُّنَا كَانَ أَشْجَمًا* and *I did not know, which of us two shed the most tears* (Dozy, *Supplém.* i. 654, a, l. 6) is allowed because *أَشْجَمًا* is the comparative of *سَاجِمٌ* pouring forth. But perhaps *دَمْعًا* is here *مَفْعُولٌ لَهُ* for tears (Fleischer, *KL. Schr.* ii. 556). D. G.]

the weight of a grain of mustard-seed in gold, مَا فِي السَّمَاءِ قَدَرُ رَاحَةٍ A
there is not in the sky a cloud the size
of a hand; (مَوْضِعُ كَفٍّ سَحَابًا) or سَحَابًا
there shall not be re-
ceived from any one (of them) the full of the earth in gold; عَلَى الثَّمَرَةِ
on each date its like in fresh butter (a piece of fresh butter
of the same size).—This تَمَيِّزُ أَلْوَانٍ وَالتَّكْيِيلُ is equivalent to the
إِضَافَةٌ (§ 75) or to the preposition مِنْ with the genitive; e.g. B
قَفِيزٌ مِنْ بَرٍّ = قَفِيزُ بَرٍّ or قَفِيزُ بَرٍّ. In some cases, however, there may
be a difference; e.g. دُنُوبٌ مَاءٍ means a bucket (full) of water, a
bucketful of water, whereas دُنُوبٌ مَاءٍ may mean not only a bucket
of water, but also a bucket for water, a water-bucket.

REM. d. Finally, to this class belongs the accusative after the
interrogative nouns of number كَمْ and كَيْفَى, *how much? how*
many? and the indefinite كَذَا, *so and so much or many* [included C
under the name اَلْاَلْكَنَائَاتُ].—(1) كَمْ (contracted for كَمَا *the like*
of what, — مَا مِثْلُ or مَا قَدَرُ, see Vol. i. § 351, rem.) is either
اِسْتِفْهَامِيَّةٌ interrogative, = اَيُّ عَدَدٍ *what number?* or خَبَرِيَّةٌ assertory
or predicative (or exclamatory), — كَثِيرٌ *much, many.* (a) As
interrogative, كَمْ is followed by an indefinite substantive in the
*accus. sing., as كَمْ رَجُلًا عِنْدَكَ *how many men are there in thy*
house? كَمْ غُلَامًا لَكَ ذَاهِبٌ how many slaves of thine are going
away? كَمْ عَبْدًا سَتَشْتَرِيهِ how many slaves wilt thou buy? D
كَمْ مِثْلَهُ لَكَ how many like it hast thou? كَمْ غَيْرَهُ لَكَ how many
besides it hast thou? كَمْ خَيْرًا مِنْهُ لَكَ how many better than it hast
thou? A phrase like كَمْ لَكَ غُلَمَانًا *how many slaves hast thou?* is
no exception to the rule, because the مُمَيِّزُ of كَمْ has been omitted,
viz. نَفْسًا, and غُلَمَانًا is in the accus. as a حَالٌ (see c, rem. b and
rem. c, 3). If governed in the genitive by a preceding substantive
or a preposition, the مُمَيِّزُ may be put in the genit. as well as the

- A accus.; e.g. *رِزْقَ كَمْ رَجُلًا (رَجُلٍ) أَطْلَقْتَ* the pension of how many men hast thou granted? *بِكَمْ دِرْهَمٍ (دِرْهَمًا) أَشْتَرَيْتَ هَذَا* for how many dirhams didst thou buy this? *عَلَى كَمْ جِدْعًا (جِدْعٍ) سَقَفْتَ بَيْتَكَ* on how many beams hast thou placed the roof of thy house? (β) As assertory or predicative (or exclamatory), *كَمْ* is followed by a substantive in the genitive of the singular or of the broken plural, and requires a verb in the perfect; as *كَمْ غِلْمَانٍ مَلَكَتُ* many a slave have I owned, or how many a slave have I owned! *كَثِيرًا مِنْ كَمْ دِرْهَمٍ أَنْفَقْتُ*; *الْغِلْمَانِ* many a dirham have I spent, or how many a dirham have I spent! This genitive is explained by an ellipsis of *وَكَمْ مِنْ مَلِكٍ فِي السَّمَوَاتِ لَا تُغْنِي* *مِنْ*, which is often expressed; as *وَكَمْ مِنْ شَفَاعَتِهِمْ شَيْئًا* and there is many an angel (or how many an angel is there) in heaven, whose intercession shall be of no avail; *وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا* and many a town have We destroyed, or how many a town have We destroyed! If, however, *كَمْ* be separated from the *مُمَيِّز*, the latter should be put in the accusative, not in the genitive, as *كَمْ نَالَنِي مِنْهُمْ فَضْلًا عَلَى عَدَمِ* many a bounty have I received from them when (I was) in want; *تَوْمٌ سِنَانًا وَكَمْ دُونَهُ مِنَ الْأَرْضِ مُحْدَوِدٌ* *بِهَا* she (the camel) makes for Sinān, but on this side of him there is many a tract of land, the valley of which is deeply hollowed; though the genitive is also admissible in poetry, as *كَمْ دُونَ مَيَّةَ مَوْمَاءَ يُهَالُ* *كَيْفَ فِي* there is on this side of Maiga many a frightful desert; *كَمْ رَجُلٍ رَأَيْتُهُ* or *كَمْ رَجُلٍ رَأَيْتُهُمْ* there is among the Bēnū Sūd'ibn Bēkr many a chief large in gifts, glorious and useful (to his tribe).—Unless it be governed by a preceding substantive or a preposition, *كَمْ* always stands at the beginning of the clause. If a singular *مُمَيِّز* be followed by a pronoun referring to it, that pronoun may be either singular or plural, as *كَمْ رَجُلٍ رَأَيْتُهُ* or *كَمْ أَمْرَأَةٍ لَقِيتُهَا*, *وَكَمْ مِنْ مَلِكٍ الْخَلْقِ لَقِيتُهُنَّ*.—The *مُمَيِّز* may, of course, be often omitted after *كَمْ*, as *كَمْ مَالِكَ* how much
- B
- C
- D

is thy property? seil. دِينَارًا ; كَمْ غِلْمَانُكَ how many slaves hast A
 thou? seil. نَفْسًا ; كَمْ سَرَتْ how far hast thou travelled? seil.
 فَرَسًا or مِيلًا ; كَمْ عَبْدُ اللَّهِ مَآكُثٌ how long will 'Abdu 'l-lāh
 delay? seil. سَاعَةً or يَوْمًا ; كَمْ جَاءَكَ زَيْدٌ how often has Zaid come
 to thee? seil. مَرَّةً [كَمْ كَانَ حَسَّانُ مُقَدَّمِ رَسُولِ اللَّهِ صَلَّعِمٌ : مَرَّةً
 الْمَدِينَةِ how many years old was Hassān, when the Apostle of God
 arrived at *El-Medīna?].--(2) كَأَيِّ or كَأَيْنَ, compounded of كَ B
 and the genitive of أَيُّ who? which? [Vol. i. §§ 351, 353, rem. c]
 is scarcely ever employed interrogatively, as قَالَ أُبَيُّ بْنُ كَعْبٍ
 لِبْنِ مَسْعُودٍ كَأَيْنَ تَقْرَأُ سُورَةَ الْأَحْزَابِ فَقَالَ ثَلَاثًا وَسَبْعِينَ
 'Ubbi 'ibn Mas'ūd, As how many (verses) dost thou read the
 Chapter of the Confederates (Kor. xxxiii.)? And he said, Seventy-
 three. Its ordinary use is assertory or predicative (or exclamatory),
 followed by the accus. singular, as كَأَيْنَ رَجُلًا رَأَيْتُ many a man
 (or how many a man) have I seen; but more usually by مَنْ with C
 the genitive, as وَكَأَيْنَ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُونَ كَثِيرٌ and how
 many a prophet (is there), with whom many myriads have fought!
 وَكَأَيْنَ مِنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ
 and how many a sign is there in heaven and earth, by which they
 pass, turning away from it! وَأَسَى أَعْيَى الْأَسَى many a
 grief is too great to be consoled by any examples (of resignation).
 It is disputed whether it can be preceded by a preposition, as in D
 the phrase بِكَأَيِّ تَبِيعُ هَذَا الثَّوبَ for how much wilt thou sell this
 piece of cloth? (another example of the interrogative use).--(3) كَذَا
 (sometimes written كَذَى), so and so much or many [Vol. i. § 340,
 rem. d], requires after it an indefinite accus. in the singular, as
 عِنْدِي كَذَا دِرْهَمًا I possess so and so many slaves; مَلَكَتُ كَذَا عَبْدًا
 I have so and so many dirhams by me. It is more usually doubled,
 كَذَا وَكَذَا, as قَالَ مِنَ الشَّعْرِ كَذَا وَكَذَا بَيْتًا he made (lit. said) so

- A *and so many verses of poetry* ; وَكَذَا جَارِيَةٌ *the*
 'amīr bought so and so many slave-girls ; عِدَّ النَّفْسَ نَعْمًا بَعْدَ بُؤْسَاكَ
 وَكَذَا ذَاكِرًا كَذَا *promise thy soul ease after*
thy affliction, calling to mind such and such favours, through which
trouble is forgotten. The conjunction is sometimes omitted, and
 some say that there is a distinction between وَكَذَا and
 كَذَا *and* كَذَا *means*, according to them,
 B *I owe him so and so many dirhams*, from 11 to 19, whereas
 وَكَذَا كَذَا *means at least 21 dirhams.*

f. An act expressed by a *nomen verbi*, with which another act,
 expressed by a finite tense, is compared ; as قَتَلُوهُ قَتْلَ ابْنِهِ أَخَاهُمْ عَمْرًا
they killed him in the same way as his son killed their brother 'Amr ;
 عَذَّبَ زَيْدًا تَعْذِيبَهُ إِسْمَاعِيلُ أَبُو زَيْدٍ *he tortured Zèid just as 'Ismā'īl,*
Zèid's father, had tortured him : وَلَوْ يَعْجَلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتَعْجَلَهُمْ :
 C *and if God should hasten evil upon men,*
as they would fain hasten good, verily their end (death) would be
decreed. For this accusative may be substituted كَ with the genitive
 of the *nomen verbi*, or كَمَا with a finite tense of the verb ; e.g. in the
 first example, كَقَتْلِ ابْنِهِ or كَمَا قَتَلَ ابْنُهُ [comp. § 27, b].

45. If an entire clause, consisting of a subject and a predicate,
 be annexed to another clause, to define or limit either the subject
 or object of the latter, then the predicate of the former is placed
 D before its subject and put in the accusative, the subject being left
 in the nominative (see § 73). For example : وَلَّى تِمْرُلُنْكَ مَكْسُورًا
 أَوَّانِلُهُ وَمَدْعُورًا أَوَّاخِرُهُ *Timur-lenk (Tamerlane) turned his back, after*
his van had been broken and his rear struck with panic ; هُوَ الَّذِي أَنْشَأَ
 جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَاللَّسْخَلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ
He is
who produceth gardens with trellises for vines and without them,
and the palm-trees and the grain, with their various edible fruits

سَأَغْسِلُ عَنِّي الْعَارَ بِالسَّيْفِ; (كَأَنَّنَا أَكَلَهُ مُخْتَلِفًا = مُخْتَلِفًا أَكَلَهُ) A
 جَالِبًا عَلَيَّ I will wipe away my disgrace
 with the sword, let God's decree bring upon me what it may (جَالِبًا عَلَيَّ)
 جَالِبًا عَلَيَّ in rhyme for جَالِبًا, وَإِنْ جَلَبَ عَلَيَّ =

(b) *The Prepositions.*

46. The prepositions all originally designate relations of *place* (local relations), but are transferred, first, to relations of *time* (tem- B
 poral relations), and next, to various sorts of *ideal* relations, conceived under the figure of the local relations to which they correspond.—They are divided into *simple* and *compound*.—The simple prepositions are again divisible into three classes, indicating respectively motion proceeding from or away from a place, motion to or towards it, and rest in it.

47. The prepositions which indicate motion proceeding from or away from a place, are مِنْ (*ex*) out of, from, and عَنْ (*ab*) away from. C

REM. In Hebrew and Aramaic מן supplies the place both of عَنْ and مِنْ.

48. مِنْ (with pronominal suffixes مِنْنِي, مِنْكَ, مِنْهُ) designates:—

(a) The local point of departure, departure from a place; as
 خَرَجَ مِنْ مَكَّةَ he went forth from Mèkka; سَقَطَ مِنْ يَدِهَا it fell
 from her hand; سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ D
 (I declare) the glory of Him who transported His servant by night from the sacred Temple (at Mèkka). Hence it is connected with verbs which convey the idea of separation, departure, holding oneself or another aloof from any person or thing, liberating, preserving, fleeing, frightening away, forbidding, and the like; as هُوَ الْحِصْنُ
 يُنْجِي مِنْ جَمِيعِ الشَّدَائِدِ this is the fortress which preserves (us) from

- A all calamities; *أَعُوذُ بِاللَّهِ مِنَ الطَّمَعِ* *I take refuge with God (pray God to preserve me) from covetousness*; *الدُّنْيَا تَمْنَعُ مِنَ الْخَيْرِ* *the world holds (us) back from good*; *الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ* *who hath created you (brought you into existence) from one soul*. Hence too its use to signify, on the one hand, *by* or *through*, as *دَخَلَ مِنَ الْبَابِ* *he came in by, or through, the door*; *أَبْرَاجُهَا الَّتِي يَتَرَقَّى الْمَاءُ مِنْهَا* *its towers through which the water ascends*; *إِذَا نَظَرْنَا إِلَى الشَّمْسِ وَالْقَمَرِ* *when we look at the sun and moon through an opening in the clouds*; and, on the other hand, *in place of, instead of* (بَدَلَ), as *أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ* (بَدَلَ), *are ye contented with the life of this world instead of the next?* *وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً* *and if we pleased, we could place (or create) in your stead angels to succeed (you) on the earth*; *وَلَمْ تَذُقْ مِنَ الْبَقُولِ* *and she had not tasted the pistachio-nut instead of (common) vegetables*; *فَلَيْتَ لَنَا مِنْ مَاءٍ زَمْزَمَ شَرْبَةً* *oh would that we had a draught instead of the water of Zènzèm!]*.*
- B towers through which the water ascends; *إِذَا نَظَرْنَا إِلَى الشَّمْسِ وَالْقَمَرِ* when we look at the sun and moon through an opening in the clouds; and, on the other hand, in place of, instead of (بَدَلَ), as *أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ* (بَدَلَ), *are ye contented with the life of this world instead of the next?* *وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً* and if we pleased, we could place (or create) in your stead angels to succeed (you) on the earth; *وَلَمْ تَذُقْ مِنَ الْبَقُولِ*
- C *وَلَمْ تَذُقْ مِنَ الْبَقُولِ* and she had not tasted the pistachio-nut instead of (common) vegetables; *فَلَيْتَ لَنَا مِنْ مَاءٍ زَمْزَمَ شَرْبَةً* oh would that we had a draught instead of the water of Zènzèm!]*.

- (b) The temporal point of departure, the point at which an act or state has commenced; as *عَبَدَ اللَّهَ مِنْ شَبَابِهِ* *he served God from his youth*; *وَقْتُ التَّعَلُّمِ مِنَ الْمَهْدِ إِلَى اللَّحْدِ* *the time of learning extends from the cradle to the grave*; *تُخَيَّرْنَ مِنْ أَرْزَاقٍ يَوْمَ حَلِيمَةٍ* *they have been chosen from the times of the bottle (lit. day) of Halima*.
- D they have been chosen from the times of the bottle (lit. day) of Halima.

* [In the words *وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ* Zamahsari, *Fa'ik*, i. 159, explains *بَدَلَ* by *بَدَلَ* i.e. *وَعِبَادَتِكَ*, *riches will not profit the possessor thereof instead of Thee*, i.e. *the obedience and submissiveness to Thee*. Commonly it is said to have here the signification of *عِنْدَ* with *Thee* (comp. Lane in v. *جَدُّ*). D. G.]

REM. a. The Arab grammarians say that مَنْ, when used in the A above significations, is employed لَابْتَدَأَ الْغَايَةَ فِي الْمَكَانِ وَالزَّمَانِ to denote the commencement of the limit in place and time, or simply لِلْأَبْتَدَاءِ to denote the commencement.

REM. b. The tribe of Hudail used مَتَى in these senses as well as مِنْ; e.g. أَخْرَجَهَا مَتَى كَيْفِهِ (مِنْ) he brought it out of his sleeve; شَرِبْنَ بِمَاءِ الْبَحْرِ ثُمَّ تَرَقَّعَتْ مَتَى لَجَجٍ خَضِرٍ لِهِنَّ نَبْجٍ they (the clouds) drank of the sea-water, then they rose from (مِنْ) the dark-green flood with the sound of the storm. B

[REM. c. On مَنْ in the signification of مُنْ see § 61, rem. d.]

(c) The causal point of departure, the origin and source of a thing; as ذَلِكَ مِنْ نَبَأٍ جَاءَنِي this is in consequence of information that reached me; فَوَقَفَ يَتَعَجَّبُ مِنْهَا and he stood admiring it (or wondering at it, his wonder proceeding from, or being caused by, it); C مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا they were drowned because of their sins (the particle مَا is merely expletive and does not interfere with the government of (مِنْ); يُغْضَى حَيَاءً وَيُغْضَى مِنْ مَهَابَتِهِ he is silent out of modesty, and others are silent through fear of him. Hence its use after verbs meaning to sell and to give in marriage, as زَوَّجَ وَهَبَ, بَاعَ he sold to him a horse; بَعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ he sold to the Apostle of God a pair of trousers; زَوَّجَ D إِسْمَاعِيلُ ابْنَتَهُ مِنْ ابْنِ أَخِيهِ الْعِيسَى بْنِ إِسْحَاقَ Ishmael gave his daughter in marriage to his nephew, Esau the son of Isaac.

REM. a. The grammarians say that مَنْ is used in this case لِلتَّعْلِيلِ to assign the reason.

REM. b. In speaking of persons مِنْ أَجْلِ is always used instead of مِنْ, and often too in other cases; as

- A *أَلَّتِي تَبْكِي مِنْ أَجْلِهَا* *she on whose account, or for whose sake, thou weepst*; *فَعَارٌ ثُمَّ عَارٌ ثُمَّ عَارٌ شَقَاءُ الْمَرْءِ مِنْ أَجْلِ الطَّعَامِ* *it is a threefold disgrace for a man to be in misery on account of (for want of) food*; *مِنْ أَجْلِ كَلَامِهِ* *because of what he said.*

(d) The distance from a place, person, or thing, particularly after words which signify proximity, such as *قَرُبَ* or *دَنَا* *to be near*, *قَرِيبٌ* *near*, etc. (compare Lat. *prope ab eo*, Fr. *près de lui*, *rapproché de lui*);

- B e.g. *قَرُبَ الْجَيْشُ مِنْهُمْ* *the army was near them*; *دَنَا مِنِّي* *he was not far from me* (*دَنَا إِلَى* would mean *he came up close to me*); *يَنْبَغِي لِطَالِبٍ* *it behoves the student not to sit near, or close to, the teacher.* [Hence its figurative use in the phrases quoted § 44, *b*, rem. *a* near the end: *أَلْثَرَيَا* etc., and in the following examples: *مَا هَذَا الْغَلَامُ مِنْكَ* *what relation is this lad to you?* *هُوَ مِنْكَ وَأَنْتَ مِنْهُ* *he is close to you and you are close to him* (in birth and rank); *فَإِنِّي لَسْتُ مِنْكَ وَلَسْتَ مِنِّي* *I am not in union with you nor you with me*; *مَا أَنَا مِنْ دَدٍ وَلَا أَلَدٍ مِنِّي* *I have no concern with diversion, nor has diversion any concern with me.* In the last two phrases *مِنْ* may be supplied, in which case *مِنْ* has the partitive meaning, as in *لَيْسَ مِنَ الْعِلْمِ فِي شَيْءٍ* *he is in no part of science*, i.e. *he has nothing to do with science.*]

(e) The difference between two persons or things which are contrasted or compared with one another; as *هَلْ تَعْرِفُ الْجَيِّدَ مِنَ الرَّدِيِّ* *dost thou know the good from the bad?* *وَاللَّهِ يَعْلَمُ الْمُنْصِلَ مِنَ الْمُنْصِلِ* *but God knows him that dealeth foully from him that dealeth fairly*; *أَيْنَ أَنْتَ مِنْ نُوحٍ وَطَوْلِ عُمُرِهِ* *what a difference there is between thee and Noah in length of life!* lit. *where art thou from Noah and his length of life?* Hence the use of *مِنْ* after comparative adjectives; as

نَحْنُ أَحَقُّ بِأَلْمَلِكِ مِنْهُ *he is more excellent than I*; *we are more deserving of (or have a better right to) the kingdom than he.* A

REM. a. If an object be compared with itself in a different respect, the appropriate pronominal suffix must be attached to the preposition مِنْ; as *النَّاسُ أَشْبَهُ بِزَمَانِهِمْ مِنْهُمْ بِأَبَائِهِمْ* *people are more like the time in which they are born than they are like their fathers*; *هُمْ لِلْكَفْرِ يَوْمئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ* *they were nearer unbelief on that day than belief*; *أَشَوْقُ مِنْنِي* B

فَقَالَ يَا أَبَتِ أَنَا وَاللَّهِ إِلَى طَعْنَةٍ نَافِذَةٍ أَشَوْقُ مِنْنِي *but he said: O my father! I have more longing for a piercing thrust than I have to see my son*; *أَنَا مِنْكُمْ عَلَى الْعَرَبِ أَخَوْفُ* *I have more fears of injury to the Arabs by you than I have of injury to you by the Arabs*; *وَلَأَنَا أَهَمُّ* *and verily I was more concerned about the wounds of the Apostle of God than I was about my own* (C) *وَأَنَا أَمِيلٌ إِلَى كَوْنِهَا مِنْ هَذَا الْأَصْلِ مِنْنِي إِلَى كَوْنِهَا مِنْ* *wounds*; *ذَوَاتِ التُّونِ* *I am more inclined to its being (derived) from this root than I am to its being (derived) from (one of) those which contain the letter n*; *وَكَانَ رَحِمَهُ اللَّهُ بِالْعِلْمِ أَخْبَرَمَّا هُوَ بِالْحَرْبِ* *he possessed, may God have mercy on him! more knowledge of science than of war (with ما explet.)*.—Sometimes, in a less careful style of speaking or writing, the preposition مِنْ is annexed to the latter of the two objects, instead of to the person or thing which is compared with him or itself in respect of these two objects; as *صَارَ يُقَاتِلُهُمْ بِالْعَصَا أَقْوَى مِنَ السِّلَاحِ* *he began to fight them with the stick more sturdily than with the weapons* (for *بِالسِّلَاحِ مِنْهُ أَقْوَى*); *عَلَى أَنَّ الظُّلْمَ مِنْكُمْ أَقْبَحُ مِنْ غَيْرِكُمْ* *because wrong proceeding from you is worse than from others* (for *أَقْبَحُ مِنْهُ مِنْ غَيْرِكُمْ*).—

مِنْ with its complement is sometimes omitted; e.g. *اللَّهُ أَكْبَرُ* *God*

Δ *is most great, lit. God is greater مِنْ غَيْرِهِ than any other being ;*
 اللَّهُ أَعْلَمُ *God knows best, lit. God knows better مِنْ غَيْرِهِ than any*
other being ; إِنَّ الَّذِي سَمَكَ السَّمَاءَ بَنَى لَنَا بَيْتًا دَعَائِمُهُ أَعْزُّ وَأَطْوَلُ *verily He, who reared the Heavens, hath built for us a house, the*
props (or pillars) of which are more glorious and taller, seil. مِنْ بَيْتِكَ
than (those of) thy house, or مِنْ كُلِّ بَيْتٍ than (those of) every
(other) house.*

B REM. *b.* When thus used أَفْضَلُ is invariable in form ; as هُنْدُ
 الْحَرَّتَانِ أَفْضَلُ مِنْ زَيْنَبَ *Hind (a woman) is better than Zeinèb ;*
 الْأَمَتَيْنِ أَفْضَلُ مِنَ الْأَمَتَيْنِ *the two freeborn women are better than the two*
female slaves ; الْعُلَمَاءُ أَفْضَلُ مِنَ الْجُهَلَاءِ *the learned are better than*
the ignorant ; الْمُؤْمِنَاتُ أَفْضَلُ مِنَ الْكَافِرَاتِ *the (female) believers*
are better than the unbelievers.

REM. *c.* مِنْ with its complement is occasionally placed in
 C poetry before the comparative adjective ; as بَلْ مَا زَوَدَتْ مِنْهُ أَطْيَبَ *may, what she gave (us) as provision was (even) sweeter than it*
(honey) ; لَا شَيْءَ مِنْهُمْ أَكْسَلُ *nothing is lazier than they ;* فَاسْمَاءُ
 مِنْ تِلْكَ الطَّعِينَةِ أَمْلَحُ *then 'Asmā is more beautiful than that*
woman. In prose this inversion takes place only with an inter-
 rogative pronoun or a word in the construct state before an inter-
 rogative pronoun ; as مِمَّنْ أَنْتَ خَيْرُ *than whom art thou better ?*
 D مِنْ أَبِي أَيُّهُمْ أَنْتَ أَفْضَلُ *than the father of which of them art thou*
better ?

REM. *d.* In the other Semitic languages, which do not possess
 a peculiar comparative form of the adjective, the comparison is like-
 wise expressed by means of the same preposition ; Heb. מִן, Aram.

מִן, Aeth. ለግዓ: or ለግዓ፡፡

* [Fleischer denies that phrases like اللَّهُ أَكْبَرُ are elliptical, taking
 أَكْبَرُ as an absolute superlative ; *Kl. Schr.* i. 684, 789, ii. 721.]

(f) The relation which subsists between the part and the whole, A the species and the genus; as *عِلْمُ الطِّبِّ سَبَبٌ مِنَ الْأَسْبَابِ* the science of medicine is one of the professions; *وَمِنْ تَعْظِيمِ الْعِلْمِ تَعْظِيمُ الْكِتَابِ* and respect for the book is a part of the respect due to science; *وَجَسَدِ الْإِنْسَانِ مُرَكَّبٌ مِنْ نَفْسٍ وَجَسَدٍ* man is compounded of soul and body; *وَرَأَى أَنَّ الْحَيَوَانَ وَالنبَاتَ لَا تَلْتَمِزُ حَقَائِقَهَا إِلَّا مِنْ مَعَانٍ كَثِيرَةٍ* and he saw that the natures of animals and plants are compounded of numerous elements; *لِبَاسُهُ مِنْ قَفِيزٍ مِنَ بُرِّ (الْبُرِّ)* a *kafiz* of wheat; *لِحَبِيرِهِ* his garment is of silk. B

REM. a. When مِنْ precedes a definite noun, especially in the plural, it often indicates an indefinite quantity or number, *شَيْءٌ* or *بَعْضٌ*; as *شَرِبْتُ مِنَ الْمَاءِ* I drank some of the water; *أَخَذَ مِنْ الدِّنَارِ* he took some of the *dinārs*; *قَدْ أَرَاكُمْ مِنْ آيَاتِهِ* he has already shown you some of his signs; *إِنِّي لَمُهْدٍ مِنْ ثَنَائِي* lo I am about to pay the homage of my praise; *وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ* and we cause a number of springs to gush forth in it; *مِنْهُمْ مَنْ قَصَصْنَا* of some We have told thee, and of others We have told thee nothing. Accordingly مِنْ with an indefinite genitive may be the subject of a sentence, e.g. *فَمِنْ قَائِلٍ بِالرُّوحَانِيَّاتِ* there are some who believe in the spiritual beings as gods, others in the celestial bodies, others again in the idols]. Compare in French *de* with the article, as *du lait*, “some milk.” We here see the nominal origin of مِنْ, which is clearly a substantive, meaning a part or portion. D

REM. b. After negative particles, and after interrogatives put in a negative sense, مِنْ prefixed to an indefinite noun means none at all, not one; as *مَا جَاءَنِي مِنْ رَجُلٍ* or *مِنْ أَحَدٍ* no one came to me; *مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ* there hath come to us no bearer

- A *of good news and no warner*; لَا يَأْتِي مِنْ أَحَدٍ *let no one come to me*; مَا لَهُمْ مِنْ إِلَهٍ غَيْرُهُ *ye have no god but Him*; مَا لَهُمْ مِنْ لَا فِي الدَّارِ مِنْ رَجُلٍ *they have no helpers* (لَا نَاصِرِينَ لَهُمْ); (لَا رَجُلَ فِي الدَّارِ) *there is no man in the house*; هَلْ مِنْ مَزِيدٍ *is there any addition or increase?* (لَا رَجُلَ فِي الدَّارِ) *is there any creator but God?* هَلْ تَحِسُّ مِنْهُمْ مِنْ أَحَدٍ *dost thou perceive any one of them?* هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ *have we any portion of that thing?* With أَحَدٍ مِنْ compare the Hebrew מֵאֶחָד, Levit. iv. 2, Deuter. xv. 7.

[REM. c. Very often مِنْ preceded by an indefinite noun, is followed by the definite plural of the same noun, in order to signify that a person or thing is wholly undefined, as مَلِكَ مِنَ الْمُلُوكِ *a certain king*; وَجْهٌ مِنَ الْوُجُوهِ *a certain manner*. But when an

- C indefinite noun denoting a state or condition is followed by مِنْ with the same noun defined in the singular, it signifies a high degree of that state or condition, as عَجَبٌ مِنَ الْعَجَبِ *a wonder of wonders*; دَاءٌ مِنَ الدَّاءِ *a very great disease*; شَأْنٌ مِنَ الشَّأْنِ *a very important affair*; زَيْنٌ مِنَ الزَّيْنِ *a great ornament*. D. G.]

[REM. d. The adverbial expressions (مِنَ الْغَدِ) مِنْ غَدٍ *to-morrow*,

- D مِنْ اللَّيْلِ *at night* correspond to the Latin *de mane* (*demain*), *de nocte*, and signify properly *in a part of the following day, in a part of the night*. Other examples are خَرَجَ مِنْ يَوْمِهِ *he went out on the same day*; رَجَعَ مِنْ فَوْرِهِ *he returned immediately* (comp. Lane s. v. and Fleischer, *Kl. Schr.* i. p. 457 seq.); مِنْ دَاخِلِ الْمَسْجِدِ *inside the mosque*. This is called مِنْ بِمَعْنَى فِي *min with the signification of fī*, though there is a slight difference between the use of the two prepositions, as has been pointed out by Fleischer, i. p. 414. D. G.]

REM. e. When مِنْ indicates a part of a whole, it is said to A
be used لِلتَّبْعِيضِ to indicate division into parts; when it indicates
the parts of which a whole is composed, لِلتَّرْكِيْبِ to indicate com-
position.

(g) The definition or explanation of a general or universal by a
special or particular term, the latter being one of several objects that
go to make up the former; as عَلِمَ أَحْوَالِ الْقُلُوبِ مِنْ وَكَذَلِكَ يُفْتَرَضُ
and in the same way we are enjoined to take
cognizance of the different states of the heart, such as trust (in God), B
and repentance, and fear (of Him); فَتَصَفَّحَ جَمِيعَ الْأَجْسَامِ الَّتِي فِي
and he examined
all the bodies which there are in this world of existence and decay, both
animals, plants, and minerals; كُلِّ مِنْ هَابِيلَ وَقَابِيلَ both (of them),
Abel as well as Cain; إِخْوَانُنَا هَؤُلَاءِ مِنَ الْأَنْصَارِ these brethren of ours,
the 'Anṣār (or Helpers of the Prophet); لَا يَحْصُلُ مَقْصُودُهُمْ مِنَ الْعِلْمِ C
their object, namely learning, is not attained; فَاجْتَنِبُوا الرِّجْسَ مِنْ
وَالْعَرَبُ تَحْذِفُ هَذَا therefore avoid the abomination of idols; الْأَوْثَانِ
and the Arabs omit this verb *kālu yaḳūlu*.
Hence it serves to indicate the relation between the material and the
article made of it, as صَنِمَ مِنَ الذَّهَبِ (مِنْ ذَهَبٍ) a statue of gold;
فَصَعَبَ عَلَيْهِ لِعَدَمِ ثَوْبٍ مِنَ الْحَرِيرِ (مِنْ حَزِيرٍ) D
and it was difficult
for him, because of the want of instruments, and because those (which
he had) were made only of stones and reeds. In this way مِنْ is con-
stantly used after the indefinite pronoun مَا [and مَهْمَا], what, whatever,
which cannot be construed with a genitive; as مَا ذَهَبَ مِنَ الْأَمْوَالِ the
money which has been spent; مَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ
مَا يَفْتَحِ اللَّهُ مَا ye lay out in charity, shall be amply made up to you;

- A *لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا* the mercy which God sendeth forth for man, none can keep back. [In some cases this مِنْ after مَا may be considered as the partitive مِنْ.]

REM. In the language of the grammarians, مِنْ is here used *لِبَيَانِ الْجِنْسِ*, or *لِلتَّبْيِينِ*, to make clear or explain, or *لِبَيَانِ الْغِنْسِ* to explain the genus.

- B [(h) The specifying (التَّصْيِيرُ) of the general term, as *لِلّهِ دَرَكٌ مِنْ* *فَارِسٍ* what a man thou art as a horseman! (where مِنْ *فَارِسٍ* is the equivalent of *فَارِسًا* § 44, c); *نَاهِيكَ مِنْ رَجُلٍ* what a wonderful man he is! *جَزَاكَ اللَّهُ مِنْ أَخٍ خَيْرًا* may God repay thee good, excellent brother as thou art; *عَدِمْتُكَ مِنْ حُبٍّ* might I only be rid of thee, love (that makest me miserable)! *حَتَّى يَقُولُوا إِذَا مَرُّوا عَلَى جَدَّتِي أَرْشَدَهُ* that they may say when passing by my tomb, God directed him aright, warrior as he was, and verily he followed the right course; *هَذَا ابْنُ سَيِّدٍ قُرَيْشٍ وَهُوَ مُسْتَرْضَعٌ فِينَا مِنْ غُلَامٍ يَتِيمٍ* this is the son of the lord of Kurèish: he is nursed among us, orphan as he is, having no father; *وَكَانَ رَجُلًا نَاسِكًا فَاضِلًا فَقِيهًا* he was a pious, distinguished, and learned man, namely a man inclined to the love of the family of the Apostle of God. A special branch of this is the use of مِنْ, which is called *لِلتَّجْرِيدِ*, to designate the person or thing, in which a certain quality is prominent, as *لَقِيتُ مِنْهُ الْأَسَدَ* I encountered in him a lion; *لِي مِنْ فُلَانٍ صَدِيقٌ حَمِيمٌ* I have in So-and-So an affectionate friend; *لَقِيتُ مِنْهُ بَحْرًا* I found him to be a man of exceeding generosity. In such phrases مِنْ has the same meaning as *فِي* and *بِ*.
- C
- D

REM. a. Observe the elliptical phrases مَنْ لِي مِنْ ابْنِ الْأَشْرَفِ A
who will deliver me from Ibn el-Asraf? أَنَا مِنْكَ وَإِلَيْكَ I am of thee
and related to thee, I belong to your family. On the meaning of
اللَّهُمَّ مِنْكَ وَإِلَيْكَ, see Goldziher in *Zeitschr. D. M. G.* xlviii. p. 95
seq. (comp. p. 425 *seq.*) D. G.]

REM. b. مِنْ is used in vulgar Arabic, like ܡܢ in Syriac and
ገግግግ in Æthiopic, to indicate the agent in connection with the
passive voice of a verb; as لَا يَصْلُحُ بَعْدَ لِسَىءٍ إِلَّا لِأَنْ يُطْرَحَ B
it is good for nothing at all but to be
thrown out and trodden under foot by men, instead of وَيُدَوِّسُهُ النَّاسُ.

49. عَنْ (with pronominal suffixes عَنِّي, عَنْكَ, عَنْهُ) designates
distance from, motion away from, departure from a place or from
beside a person; as جَلَسَ عَنْ يَمِينِهِ he sat at (a certain distance from)
his right hand [comp. however, this §, f. rem. c]; رَمَى السَّهْمَ عَنِ C
he shot the arrow from the bow; سَافِرٌ عَنِ الْبَلَدِ take thy
departure from the town; حَتَّى لَا تَحْتَاجَ إِلَى تَرْكِهِ وَالْإِعْرَاضِ عَنْهُ
that thou mayest not be compelled to leave him and turn away from him.
Hence it is used:—

(a) After verbs denoting flight, avoidance, caution, abstinence,
self-defence, guarding and setting free, forbidding and hindering, and,
in general, to express the doing of something (e.g. fighting or paying)
for or in behalf of another [comp. § 69, g]. For example: اَلْهَرَبُ عَنْ D
it is impossible to flee from the decree of God
Almighty; تَنَحَّ عَنِ الْقَبِيحِ avoid what is disgraceful; يَنْبَغِي أَنْ
يَجْتَنِبَ عَمَّا يَضُرُّهُ it is necessary that he should avoid what injures him;
يَنْبَغِي أَنْ يَصْبِرَ عَمَّا تُرِيدُهُ نَفْسُهُ it is necessary that he should patiently
abstain from what his soul desires (his passions desire); تَبَرَّأْتُ عَنْ وَلَائِهِمْ
I declare myself free from all connection with them (as client); يَتَخَلَّصُ

- A أَطْعَمَهُ *he is saved from punishment in the next world* ; عَنْ عَذَابِ الْآخِرَةِ *he fed him (to save him) from hunger* ; كَسَاهُ عَنِ الْعُرْيِ *he clothed him (to save him) from nakedness* ; عَنِ الْمُنْكَرِ *the prohibition of what is wicked* ; عَنِّي *he acts as my deputy* ; يُقَاتِلُ عَنْهُ *he fights for, or to protect, him* ; لَا تُجَادِلُ عَنِ الدِّينِ *يَخْتَانُونَ أَنْفُسَهُمْ* *do not contend, or plead, for those who act wrongly to themselves* ;
- B لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا *(one) soul shall not make satisfaction for (another) soul at all* ; حَمَلَ عَنْهُ كَذَا وَكَذَا دِرْهَمًا *he paid so and so many dirhams in his stead, lit. he bore, or took upon himself, for him.*

(b) After verbs denoting uncovering, laying bare, opening, revealing, informing, asking and answering ; for in these verbs there lies the idea of the removal of a covering, real or figurative. For example :

- لَوْ كُشِفَ عَنِّي سِتُورُ الدُّنْيَا *if the veils of this world were removed from me (from before my eyes)* ; اِنْتَشَقَّتْ عَنْ بُيُوتٍ *the mounds which were laid open so as to disclose chambers* ; إِنْ كُنْتَ تَبْغِي شَاهِدًا *if thou wantest a witness who can inform thee regarding what is hidden* ; سَأُنَبِّئُكَ عَنْ مَجْمُوعِهَا *I will tell thee about all of them* ; هَذَا سُؤَالٌ سُئِلَ عَنْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَجَابَ عَنْهُ *this is a question about which the Apostle of God was questioned, and he gave an answer to it* ; وَجَّهَ عَنْهُ إِلَى الْأَنْدَلُسِ أَبُوهُ *his father sent to Spain to look for him* ; فَسَأَلَهُمْ عَنِّي وَقَالَ وَجِّهُوا عَنْهُ *and he asked them about me and said, Send to look for him* ; فَقَصِدَتْ الْخَزَائِنُ عَنِ الْأَسْلِحَةِ *and they made for the arsenals to look for arms* ; كَانَتْ تَبْسُمُ عَنْ لَوْلُو مُنْضَدٍ *she smiles so as to display (teeth like) strung pearls or hailstones (in whiteness).*

(c) After verbs denoting abandonment or neglect, and the ability to dispense with (عَنْ) one thing because of the possession of another

(پ [§ 56, c]); because in them is implied the notion of turning away A
(أَعْرَضَ). For example: [رَغِبَ عَنِ الشَّيْءِ] *he did not wish for the thing,*
he avoided it; صَفَحْتُ عَنْ ذَنْبِهِ or عَفَوْتُ *I forgave him his sin*;
رَضِيَ عَنْهُ *he was satisfied with him* (and had nothing more to ask from
him) as in the words of the Kor'an رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ *God is*
well pleased with them, and they are well pleased with Him. D. G.];
لِي فِي طِلَابِ الْعِلْمِ غِنًى *a man must not be neglectful of*
himself; وَهُوَ غَنِيٌّ عَنْهَا *he does not require it*;
عَنَّا الْغَانِيَاتُ *I find in study such contentment that I can dispense with*
the singing of women; وَأَكْفِنِي بِفَضْلِكَ *satisfy me with what Thou allowest, so that I may be able to*
dispense with what Thou forbiddest, and suffice me with Thy goodness,
so that I may not have occasion for any other but Thee. Similarly:
بِي حَصْرٌ عَنْ ذِكْرِ *this circumstance occupied*
him so that he could not think of anything but it;
إِنِّي أُحِبُّتُ حُبًّا *I am unable to mention all the virtues*;
أَلْخَيْرِ عَنْ ذِكْرِ رَبِّي *I have loved the good (of this world) so as to neglect*
all thought of my Lord; يَبْخُلُ عَنْ نَفْسِهِ *he is so stingy as to deny*
himself everything.

(d) After verbs signifying to leave one behind or to surpass one;
as أَفْضَلْتُ عَنِّي *thou dost not surpass me in anything.* Hence the
expression فَضْلًا عَنْ *not to mention, much more or much less* (according D
to the context); as أَكْبَرَهَا *not to mention, much more or much less*;
مِنْ أَثَارِ الْحِكْمَةِ مَا قَضَى مِنْهُ كُلُّ الْعَجَبِ *and there became manifest*
to him in the smallest of existing things, not to mention (and much
more in) the largest of them, such traces of wisdom as set him in the
greatest astonishment; لَا يُوْجَدُ فِي السَّامِ بِأَسْرَهَا فَضْلًا عَنْ صَفَدَ *it is not*

A found in the whole of Syria, not to mention (much less in) *Safed*. Hence too the use of *عَنْ* in comparisons (like *مِنْ*, § 48, e); as *أَيْنَ أَنْتَ عَنْ أَتَيْتِ النَّدْرِ الْجَامِعِ لِمُشَبَّهَاتِ الثَّغْرِ* where art thou (where are thy verses) in comparison with this rare verse, which contains all the things wherewith the mouth can be compared? *تَعَالَى عَمَّا يُشْرِكُونَ* He is exalted above whatever (gods) they join (with Him).

[REM. If *فَضْلًا عَنْ* is followed by a clause with *أَنْ*, *عَنْ* is very often omitted, as is frequently the case with prepositions in general, before *أَنْ* and *أَنَّ*. D. G.]

- (e) *عَنْ* also indicates the source from which something proceeds; as *إِنَّمَا الْبَيْعُ عَنْ تَرَاضٍ* selling or buying is only (resultant) from mutual agreement; *صَدَرَ عَنْ رَأْيِ فُلَانٍ* he acted after the counsel of such a one; *لَا نَفْعَ لِهَذَا عَنْ قَوْلِكَ* we will not do this at your word (as it were, setting out from your word, moved by your authority);
- C *كَانَتِ الْيَهُودُ لَا تَسْكُنُ مَدِينَةَ مَرَّاكُشَ عَنْ أَمْرِ أَمِيرِهَا* the Jews did not dwell in the city of Marrëkus (Morocco) by the order of its governor. Hence it shows (a) the authority for any statement, tradition, or the like; as *أَخَذْتُ الْعِلْمَ عَنْهُ* I acquired knowledge from him; *رَوَى عَنْ فُلَانٍ* he related (a tradition) from such a one; *حَكَى عَنِ الشَّافِعِيِّ* it is related on the authority of *ʿaš-Šāfiʿi*; *وَكَانَ أَسْتَاذُنَا يَحْكِي عَنْ* and our teacher used to narrate on the authority
- D of a certain *shèikh*; *حَدِيثٌ صَحِيحٌ عَنْ رَسُولِ اللَّهِ* an authentic tradition of the Apostle of God; *وَعَنِ النَّبِيِّ أَنَّهُ قَالَ* and it is told of the prophet that he said; and (β) the cause from which an effect proceeds as its source; as *اللَّازِمُ عَنْهُ* that which necessarily follows from it; *مَا هَلَكَ أَمْرٌ عَنِ مَشُورَةٍ* no one ever perished through asking advice (of others).

(f) Lastly, عَنْ is used of time as equivalent to بَعْدُ *after*; as A
 لَتَرَكِبَنَّ طَبَقًا عَنْ طَبَقٍ *ye shall encounter (or experience) state after*
state; كَمَا قَدْ نَمَّ عَنْ صَدَاِ الْحَسَامِ فِرْنُدُهُ *as the temper of a (good)*
sword betrays itself (even) after it has become rusty; عَنْ قَرِيبٍ يَكُونُ
 كَثِيرًا *in a short time it will be much*; عَمَّا قَلِيلٍ *after a little while*
 (where مَا is redundant, as in an example in § 48, c).

REM. a. Observe the phrases: مَاتَ عَنْ ثَمَانِينَ سَنَةً *he died B*
aged eighty; مَاتَ عَنْ وَلَدٍ صَغِيرٍ *he died leaving a young child*;
 قَتِلُوا عَنْ آخِرِهِمْ *they were slain to the last man*. [In expressions
 like عَفَا عَنْ قُدْرَةٍ *he forgave, though he had the power to punish*, عَنْ
 can be replaced by عَلَى or مَعَ.—For marking the distance,
 as عَنْ خَمْسِينَ فَرَسًا مِنْ عُمانَ *at a distance of fifty parasangs*
from 'Omān, it is synonymous with عَلَى (comp. the Gloss.
 Geogr.).—On the elliptical phrases اخَذَ عَنْكَ, اِذْهَبْ عَنْكَ, etc. see C
 the Gloss. to Ṭabarī. D. G.]

REM. b. Because of their being related in meaning, مِنْ and
 عَنْ are sometimes used indifferently; for example, after مَنَعَ
to hinder, اجْتَنَبَ *to avoid*, بَرِيَ *free from, clear of*, and the like.
 Compare § 48, c, with § 49, d. [After the verbs *to take, to borrow*,
 etc. مِنْ is used of transportable objects, as اخَذْتُ مِنْهُ الدَّرَاهِمَ
I got from him the dirhems; but we ought to say اخَذْتُ عَنْهُ الْعِلْمَ D
I acquired knowledge from him. Others say that مِنْ is used for
 what is near, as سَمِعْتُ مِنْهُ الْحَدِيثَ *I heard from him the narrative*,
 عَنْ for what is remote, as وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ *He it is*
who accepts repentance from His servants (Kor'ān xlii. 24).]

REM. c. عَنْ is sometimes used as an indeclinable noun,
 signifying *side*, which is its original meaning; e.g. مَنْ عَنْ يَمِينِهِ

- A إِذَا مَا جَعَلْتُ السَّيْفَ [عَلَى عَنْ] *on his right and his left*; وَشِمَالِهِ *when I place the sword on my left side* (شِمَالِيَا in rhyme for شِمَالِي, شِمَالِي). Compare يَمِيْنٌ, يَمِيْنٌ, يَمِيْنٌ.

REM. d. According to the grammarians, عَنْ is used لِبُعْدٍ *to express distance from anything and passing away from it*.

- B 50. The prepositions which indicate motion to or towards a place, are إِلَى *to*, حَتَّى *up to*, and لِ *to*.

51. (إِلَيْهِ, إِلَيْكَ, إِلَيَّ) (with pronominal suffixes) is opposed (مُعَارَضَةً) to مِنْ and عَنْ; as مِنَ الْمَهْدِ إِلَى اللَّحْدِ *from the cradle to the grave*; سِرْتُ مِنَ الْبَصْرَةِ إِلَى بَغْدَادَ *I went from el-Basra to Bagdad*; أَنْقَطَعَ عَنْهُ *he severed himself from him, abandoned his cause*, but أَنْقَطَعَ إِلَيْهِ *he was devoted to his cause*; ائِيكَ عَنِّي *stand off!* (see

- C the end of the section). It signifies:—

(a) Motion [or direction] to or towards a place: as جَاءَ إِلَى سُبْحَانَ الَّذِي أُسْرِيَ بَعْبِدِهِ لَيْلًا مِنَ الْمَسْجِدِ *he came to the city*; الْأَحْرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى *(see § 49, a) to the Temple which is most remote (at Jerusalem)*; الصَّلَاةُ يَوْمَئِذٍ إِلَى بَيْتِ الْمَقْدِسِ *at that time they used to pray turning towards Jerusalem*; نَظَرَ إِلَيَّ *he looked towards me, he regarded me*; مَالَ إِلَيْهِ *he or it inclined towards him or it*. Hence, because the notion of being inclined is implied in it,

- D لُبُّ الْمَرْأَةِ إِلَى الْحَقِيقِ *the heart of woman is inclined to foolishness*; كُلُّ حَزَنٍ إِلَى فَرْحٍ *each sorrow leads to joy*; لَوْنُهُ إِلَى السَّوَادِ *its colour verges on black*; هُوَ إِلَى الطُّوْلِ مَا هُوَ *it is somewhat long*; إِنَّ الدُّنْيَا *see, the world is somewhat on its decline**. D. G.]

* [For the explanation of this (هُوَ) see Fleischer, *Kl. Schr.*

i. 477 seq., Dozy, *Supplém.* sub مَا and infra § 136, a, rem. e.]

(b) Transferred to time, the point up to which something lasts **A** or continues; as صُمْتُ إِلَى الْمَغْرِبِ *I fasted till sunset*; تُخَيَّرْنَ مِنْ أَزْمَانٍ يَوْمَ حَلِيمَةٍ إِلَى الْيَوْمِ قَدْ جَرَّبْنَ كُلَّ التَّجَارِبِ (see § 48, b) *down to the present day (and) have been tested with every sort of test*; لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ إِلَى يَوْمِ الْقِيَمَةِ *a part of my people shall not cease to hold fast the truth till the day of the resurrection*. It occurs in a somewhat different sense in the phrases لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَمَةِ *He will certainly assemble you to the day of the resurrection (for it)*; أَنْتِ طَالَتْ إِلَى سَنَةٍ *thou art divorced till this day year*].

REM. In these two cases إِلَى is used لِلْإِتِّبَاءِ to designate the limit of the act. [See § 52, rem. b.]

(c) إِلَى also shows that one thing is added to another (لِلْمُصَاحَبَةِ or لِلْمِيعَةِ), and hence we find it construed with زَادَ to increase, augment; as لَا تَأْكُلُوا أَمْوَالَهُمْ زَادَ إِلَى هَذَا إِلَى هَذَا *add this to that*; لَا تَأْكُلُوا أَمْوَالَكُمْ إِلَى أَمْوَالِكُمْ *do not devour their substance in addition to your own*; زَادُوا حِكْمَةً إِلَى حِكْمَتِهِمْ *they have added knowledge to the knowledge they (already) possessed*. [Hence also it signifies reaching up to (نَامَ إِلَى), belonging to (مَنْسُوبٌ إِلَى), entrusted to (مُضْمُومٌ إِلَى), and he belonged to the Banū 'Umèiyet; فَتَعْرِفُهُمْ لَيْسُوا إِلَى عَرَبٍ مِنَّا *they belong to none of our Arab tribes, that we should know them*; وَذَكِّرُوا أَنَّ الْجَزِيرَةَ كَانَتْ إِلَى قَتْسَرِينَ *and they said that El-Jazira belonged formerly to Kinnasrān*; كَانَ إِلَيْهِ بيمارستان البرامكة *the hospital of the Barma-kides was entrusted to him*.]—It is also construed with adjectives of the form أَفْعُل and others, derived from verbs signifying love or hatred and used in a passive sense, to indicate the subject of the feeling (see § 34, rem. a); as أَحَبُّ *dearer*; مَحْبُوبٌ *dear*; حَبِيبٌ *dear*; قَرِيبٌ *hated, hateful*; أَبْغَضُ *more hateful*.—It is used too with قَرِيبٌ

- A *near*, and similar words, in so far as they convey the idea of approach or approximation, opposed to *بَعِيدٌ عَنْ* *far from*, e.g. *فَأَنَّهُ أَقْرَبُ إِلَيَّ* *for this comes nearer to reverence*: whereas in so far as they convey the idea of the measurement of the distance of one place from another, they are construed with *مِنْ* (§ 48, *d*). [The same idea of approach is indicated by *إِلَى* in the expressions *إِلَى جَانِبِهِ* *on his side*: *خَيْمَتُهُ إِلَى خَيْمَتِهِ* *his tent (stood) beside the tent of the other*.]—Finally, notice the phrases: *إِلَى آخِرِهِ*, lit. *on to other than this*, and *إِلَى غَيْرِ ذَلِكَ*, lit. *on to other than this*, and *إِلَيْكَ*, lit. *to thyself*! (contracted *أَلَيْكَ*), *to the end of it*, i.e. *et cetera*: *إِلَيْكَ عَنِّي*, lit. *to thyself from me*!—*تَدَحَّحْ* *stand off*!—*هَذَا إِلَيْهِ*, scil. *مُفَوَّضٌ* or *مُسَلَّمٌ*, *this is committed or entrusted to him*.

[REM. On the phrase *إِلَيْكَهَا* *there it is for you*! see § 35, *b*, *δ*, rem. *b*.]

52. *حَتَّى* differs from *إِلَى* in indicating motion towards and at the same time arrival at an object, whether this object be actually touched and included or not; whereas *إِلَى* merely implies the motion towards an object, whether this be arrived at or not; as *سَلَامٌ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ* *it is peace till the break of day*; *نِمْتُ اللَّبَاحَةَ حَتَّى أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا* *I slept last night till it was morning*; *لَيَسْجُنَنَّهُ حَتَّى حِينٍ* *I ate the fish to its (very) head*; *لَيَسْجُنَنَّهُ حَتَّى حِينٍ* *they would imprison him for a (certain) time*. However, when *مِنْ* and *إِلَى* are used in opposition to one another to designate the terminus a quo and terminus ad quem, *إِلَى* necessarily includes the idea of reaching the object (§ 51, *a*, *b*). Further, when the reaching of the object is distinctly expressed by the governing verb or verbal noun itself, the meaning of *إِلَى* is naturally modified thereby; as *إِنْتَبَيْتُ إِلَيْهِ* *I came up to him*: *الْإِتْتِبَاعُ إِلَيْهِ* *the attaining to it*. That *حَتَّى* does not necessarily include the object reached or attained is evident from its being occasionally used to indicate *exceptions*, like the German *bis auf*.

REM. a. حَتَّى is scarcely ever [i.e. only by poetic license] used A with pronominal suffixes; as فَلَا وَاللَّهِ لَا يُلْفَى أَنَا فَي حَتَّاكَ يَا بَنِّ as *no, by God, men will never find a man (coming) up to thee, O 'Ibn Abī Ziyād*; أَتَتْ حَتَّاكَ تَقْصِدُ كُلَّ فَجٍ she has come to thee, making for every mountain-pass.

REM. b. The grammarians, when they wish to make a distinction, say that إِلَى is used لِإِلَاقَتِهَا, to designate the limit (of the B act), whilst حَتَّى is employed لِلْغَايَةِ or لِاتِّهَاءِ الْغَايَةِ, to designate the attainment of the extremity or utmost limit.

REM. c. When حَتَّى is a simple copulative particle (حَرْفُ قَدِمَ الْحُجَّاجُ حَتَّى الْمَشَاةُ C the pilgrims have arrived, even those travelling on foot; مَاتَ النَّاسُ وَفَارَقُوهُ حَتَّى أَخُوهُ: men have died, even the prophets; أَعْجَبْتَنِي الْجَارِيَةُ حَتَّى حَدِيثُهَا: and they left him, even his brother; أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا: the girl pleased me, even her conversation; وَكَانَ يُشَاوِرُ رَسُولَ اللَّهِ: I have eaten the fish, even the head of it; صَلَّعَ مَعَ أَصْحَابِهِ فِي جَمِيعِ الْأُمُورِ حَتَّى حَوَائِجِ الْبَيْتِ D and the Apostle of God used to consult his companions on all matters, even household affairs.

REM. d. A dialectic variety of حَتَّى is عَتَّى, through which it may perhaps be etymologically connected with the corresponding Hebrew word עַד.

53. لِ (with pronominal suffixes لِي, لَكَ, لَهُ) is etymologically connected with إِلَى, and differs from it only in this, that إِلَى mostly expresses concrete relations, local or temporal, whilst لِ generally

A indicates abstract or ideal relations. Hence **لِ** is rarely employed
 كُلٌّ يَجْرِي لِاجِلٍ مَّسْمًى (see § 51, b, rem.) ; as *each (of them) travels to an appointed goal**. Its principal use is to show the passing on of the action to a *more distant* object, and hence it corresponds to the Latin or German *dativus*; but it may also express the relation of the action to a *nearer* object, and so stand in place of the *accusative* (compare §§ 29, 31, 33, 34). Hence **لِ** indicates :—

(a) The simple relation of an act to the more distant object ; as
 هَبْ لِي مِنْ لَدُنْكَ قَالَ لَهَا : وَهَبَهُ لَهُ *he gave it to him* ;
 وَاللّٰهُ جَعَلَ لَكُمْ مِنْ ذُرِّيَّتِهِ طَبِيبَةً *he said to her* ;
 أَنْفُسَكُمْ أَزْوَاجًا *give me from Thyself good descendants* ;
and God hath made for you wives of yourselves (of your own race).

REM. a. After the middle forms of the verb, **لِ** often expresses the yielding oneself up to the action of another or to the effect of a thing; as
 جُرُّوْا لَهُ الْخَطِيْرَ مَا أَنْجَرَ لَكُمْ *pull his (the camel's) leading-rein as long as it can be pulled by you* ;
 مَنْ خَدَعَنَا بِاللّٰهِ أَنْخَدَعْنَا لَهُ *if any one deceives us with God (i.e. with a pretence of deroutness), we let ourselves be deceived by him.*

REM. b. Some grammarians say that the **لِ** or preposition **لِ** is used in this case **لِلتَّعْدِيَةِ**, to express the passing on of the action ; but others consider that it is here employed **لِلتَّمْلِيكِ** and **لِلشَّبهِ التَّمْلِيكِ**, to signify the giving possession (of something) or the like, and restrict the term **لِلتَّعْدِيَةِ** to the cases laid down in §§ 29, 31, 33, and 34.

* [After verbs that signify to *fall* (as **وَقَعَ**, **سَقَطَ**, **خَرَّ**) **لِ** has the meaning of *on* (= **عَلَى**), as **خَرَّ لِلذَّنَنِ** *he fell down prostrate with his chin on the ground*. Hence the expression **وَلْيَدَيْنِ وَلْيَمِرِّ**, on which see the Gloss. to Tabari sub **فمر**. D. G.]

(b) The dative (a) of possession; as **الرَّجُلُ مَنْ لَهُ رَأْيٌ صَائِبٌ** A
the man is he who has a right opinion or a correct judgment; **الْحَمْدُ لِلَّهِ**
praise belongs to God; **إِنَّا لِلَّهِ** *we are God's*; **الْمَالُ لَزَيْدٍ** *the property*
is Zēid's; **السَّرْجُ لِلْفَرَسِ** *the saddle belongs to the horse*; **رَأَيْتُ لَهُ بَرِيقًا**
I saw that it had a glistening]; whence it is used to indicate the
author of a proverb, poem, etc.; as **كَمَا قِيلَ لِمُحَمَّدِ بْنِ الْحَسَنِ**
as has been said by Muḥammad 'ibn al-Ḥasan: **أَنْشَدَ لِبَعْضِهِمْ** B
(a poem) by one of them (the poets); **أُنْشِدْتُ وَقِيلَ أَنَّهُ لِعَلِيٍّ** *a poem*
was recited to me, and I was told it was by 'Alī; (B) of permission
[or right]; as **فَلَهُ ذَلِكَ** *then this is allowed him (lit. is to him)*; **لَهُ أَنْ**
يَفْعَلَ كَذَا *he has a right to do such a thing*]; (γ) of advantage, as
opposed to **عَلَى**, which indicates injury; as **الْفَقْهُ مَعْرِفَةُ النَّفْسِ مَا لَهَا**
وَمَا عَلَيْهَا *learning is the soul's cognizance of what is for its good and* C
for its hurt; **دَعَا لَهُ** *he blessed him*, § 23].

REM. a. The grammarians say that ل, when it indicates possession, is used **لِلْمَلِكِ** *to indicate the right of property*, or **لِلْإِخْتِصَاصِ** *to show that something is ascribed to one as his own*, or **لِلْإِسْتِحْقَاقِ** *to show that he has a right to it*. Compare the Hebrew usage, **מִזְמֹר לְדָוִד** *a psalm composed by David*; etc.

REM. b. As the Arabs have no verb corresponding to our *have*, D
they are obliged to express it by the preposition ل with the
genitive of the possessor; as **كَانَ لِلْمَلِكِ زُهَيْرٌ مِائَتَا عَبْدٍ** *king Zuhair*
had two hundred slaves; **لَهُ بَيْغَدَادٌ سِتْمِائَةِ صَاحِبِ خَبَرٍ** *he had in*
Baghdād six hundred secret police: **مَا لِي أَبٌ وَلَا أَبْنٌ** *I have neither*
father nor son.

REM. c. ل is often used, instead of a simple pronominal suffix,
in order to avoid rendering a noun definite; e.g. **مَاتَ لِي أَخٌ** *a*

- A brother of mine is dead; whereas **مَاتَ أَخِي** would mean *my* (it may be, *only*) brother is dead [§ 92].

REM. d. In pecuniary transactions **لِ** is used to indicate the creditor, whilst **عَلَيْكَ** expresses the debtor [§ 59, c]; as **لِي عَلَيْكَ** thou owest me (lit. there are to me upon thee) a thousand dirhams.

- REM. e. Observe the expressions of admiration: **لِلَّهِ دَرَهٌ** what a man he is! **لِلَّهِ دَرَكٌ مِنْ رَجُلٍ** what a man thou art! **لِلَّهِ أَبُوكَ** what a man thy father was! **لِلَّهِ أَنْتَ** what a man thou art! **لِلَّهِ الْقَائِلُ** how beautiful is (the saying of) the poet! (lit. to God belongs his outflow or emanation, from none other could he emanate; compare Jonah iii. 3, **وَبَنِيْنَةُ الْيَتَامَا عِירَ نְدَوْلَا** and Ninereh was a very large city). Remark also such phrases as: **هَلْ لَكَ فِي الشَّرَابِ** wouldst thou like some wine! **هَلْ لَكُمْ فِي أَنْ تَفْعَلُوا هَذَا** have ye a wish to do this? **فَهَلْ لَكَ أَنْ تُطْعِمَنِي** dost thou wish then to give me some food? where we must supply the substantive **رَغْبَةٌ** desire, wish; **مَا لِي وَلَهُ** what object or reason have we that? **مَا لِي أَرَاكَ تَفْعَلُ كَذَا** what have I to do with him? **مَا لِي** what has happened to me that I (i.e. why do I) see thee doing thus? **لِي مَنْ يَكُونُ لِي** who will be for me as helper? **أَنَا لَهَا** I am the man for it].

- D (c) The purpose for which, and the reason why, any thing is done (relation of the action to its purpose and cause); as **قَامَ لِمُعَاوَتِهِ** he arose to help him; **صَرَبْتُهُ لِلتَّأْدِيبِ** I beat him to correct him; **مَا أَلْعِلَّمُ إِلَّا لِلْعَمَلِ** science (or theory) is only for the purpose of being applied in practice; **طَلَبَ الْإِجَاهَ لِلْأَمْرِ بِالْمَعْرُوفِ** he sought the dignity (or office) for the purpose of ordering good; **وَلِهَذَا قِيلَ** and for this reason it is said; **عَجِبْتُ لِقَوْلِهِ** I wondered at (because of) **لِأَنَّهُ يَضُرُّ** because it does harm; **عَجِبْتُ لِقَوْلِهِ** I wondered at (because of)

what he said; وَإِنِّي لَتَعْرِوْنِي لِذِكْرِكَ هِزَّةٌ *and verily a feeling of joy A comes over me at remembering thee.*

REM. In this case ل is said to be used لِلتَّعْلِيلِ, or لِلْعِلَّةِ, to indicate the cause. [Comp. § 44, d, § 48, c.]

(d) After the verb قَالَ, it often indicates the object in reference to which something is said: as وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ *say not in regard to those who are slain on God's path, They are dead B (do not call those who are killed fighting for God's cause, dead):* وَأَنْتُمْ قُلْتُمْ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسْحَرُ هَذَا *do ye say of the truth, after it has come to you, Is this magic!* وَكُلُّ كَبِيرَةٍ لَمْ تَجْتَمِعِ الْمُسْلِمُونَ عَلَى أَنَّهُ *Is this magic!* وَقَالَ لَهُ فَاسِقٌ عَلَى الْإِطْلَاقِ *and a man who has committed a great sin, but such as the Muslims do not agree in calling infidelity, is said to have acted wickedly, but is not termed a wicked man without restriction. Hence the very common* يُقَالُ لَهُ *C* *he is called Muḥammed, from the active* يَقُولُ لَهُ مُحَمَّدٌ *he says of him Muḥammed, i.e. he calls him M.] Similarly:* قَالَ مَسْلَمَةُ بْنُ عَبْدِ الْمَلِكِ يَوْمًا لِنَصِيبٍ أَمْتَدَحْتَ فَلَانًا لِرَجُلٍ مِنْ أَهْلِهِ قَالَ قَدْ فَعَلْتُ *Mèsleme, the son of 'Abdu'l-mèlik, said one day to Noṣaib, Didst thou compose a poem in praise of so and so? meaning a man of his family; he said, I did. [And so frequently after a demonstrative pronoun, as* قَالَ *see, 'Otha has sent me to you with such and such a message, according to what he had said; D* *أَنَّ رَسُولَ اللَّهِ حِينَ وَقَفَ بِعَرَفَةَ قَالَ هَذَا الْمَوْقِفُ لِلْجَبَلِ الَّذِي هُوَ عَلَيْهِ that the Apostle of God, when he stood on 'Arafat, had said: this is the station, meaning the mountain on which he found himself. D. G.]*

(e) Finally, ل is used to mark the time from which, or at which, any thing took place لِلتَّأْرِيخِ, as صُمْنَا لِلْغَمَى *we fasted from the time of the mist*; لَسَنَةِ مَضَتْ مِنْ مُلْكِهِ *he died on that same day*; مَاتَ لِيَوْمِهِ

A *when one year of his reign had elapsed* ; **لَيْلَةً مَضَتْ مِنَ الشَّهْرِ** *when one night of the month had passed*, i.e. *the first* ; **لِسَنَةٍ** *to the completion of a year*. See § 111, and an example § 70, rem. *b*. D. G.]

- REM. After the interjection **يَا**, the preposition **لِ** is frequently prefixed to the name of a person called to aid, as well as to the name of him against whom help is implored, in which case it is said to be used **لِلْإِسْتِعَاثَةِ** *to ask help*. If there be only one **مُسْتَعَاثٌ** or **مُسْتَعَاثٌ بِهِ**, i.e. person called to aid, the preposition takes the vowel fetha (just as with the pronominal suffixes, Vol. i. § 356, rem. *b*) ; as **يَا لَزَيْدٍ** *O for Zèid ! i.e. help, Zèid !* **يَا لَإِذَاهُ** *alas for the humiliation ! help, tribe of Taglib !* But if there be several, **لِ** is used with the first alone, and **لِ** with the rest, unless the interjection be repeated before each name, when **لِ** is retained throughout ; as **يَا لَزَيْدٍ وَيَا لَعَمْرٍو**, *help, Zèid and 'Amr !* **يَا لِلْكُهُولِ وَلِلشَّبَّانِ** *help, old and young !* **يَا لِقَوْمِي** *help, O my family and ye who are like my family !* If the name of the person against whom aid is required, **أَلْمُسْتَعَاثُ مِنْ أَجْلِهِ** or **أَلْمُسْتَعَاثُ لَهُ** be expressed, it takes **لِ** (with *kèsra*) before it, as **يَا لَزَيْدٍ لِعَمْرٍو** *help, Zèid, against 'Amr !* **يَا لِلنَّاسِ** *help, people, against this liar !* If an adjective be annexed to the **مُسْتَعَاثٌ بِهِ**, it may be put either in the genitive or in the accusative ; as **يَا لَزَيْدٍ الْكَرِيمِ** or **الْكَرِيمِ**. In the case of the **مُسْتَعَاثٌ بِهِ**, the vocative termination **ـَا** (see § 38, *c*) is sometimes used instead of **لِ** with the genitive ; as **يَا زَيْدًا لِعَمْرٍو** *help, Zèid, against 'Amr !*—These expressions are also employed [(1) to call or invite, as **يَا لِلرِّجَالِ لِمَاءٍ** *O ye men, come to the water !* **يَا لِلْكُهُولِ وَلِلشَّبَّانِ** *come here, young and old, to wonder ;* hence **مُتَعَجِّبٌ مِنْهُ** *to express surprise*, in which case the
- D

or object that causes surprise, is treated in the same way as the A
يَا لَدَاهِمَةِ *O the wonder!* **يَا لِلْعَجَبِ** e.g. **مُسْتَغَاثٌ بِهِ**
misfortune! **فَيَا لَخُسْرَانٍ طَالِبِيهِ لَنَيْلِ فَضْلٍ مِنَ الْعِبَادِ** *but O the*
disgrace of those who seek it (learning) in order to obtain benefits
from men.—Similar forms of expression are **يَا لَكَ**, **يَا لَهُ**, etc.,
followed by the accus. or, more usually, by the preposition **مِنْ**
with the genit. (see § 44, e, rem. a); as **جَاءَنِي رَجُلٌ وَيَا لَهُ رَجُلًا**,
or **وَيَا لَهُ مِنْ رَجُلٍ**, *there came to me a man, and what a man he was!* B
يَا لَكَ مِنْ خَدِّ أُسَيْلٍ *O what a happy night!* **يَا لَهَا مِنْ لَيْلَةٍ**
a soft cheek! **يَا لَكَ** *and O what a splendid night!* **فَيَا لَكَ مِنْ لَيْلٍ**
مِنْ قُبْرَةٍ بِمَعْمَرٍ *O happy luck in a meadow!*—In all these cases ل
seems to point out the person or thing, in reference to which
the exclamation is uttered, as being the origin and cause of it.
[There can be no reasonable doubt that, as the grammarians of
el-Kūfa teach, this **يَا لَ** with following genitive was originally **يَا آلَ**
followed by the name of the kinsmen of the man who called for C
aid. See Fleischer, *Kl. Schr.* i. 393 seq., Lane sub **آل**. R. S.
This *war-cry of the Time of Ignorance* (**دَعْوَى الْجَاهِلِيَّةِ**) was
forbidden by the Prophet, who substituted **يَا لِلَّهِ** and **يَا لِلْمُسْلِمِينَ**.]

54. The prepositions which indicate rest in a place, are **فِي** *in*,
إِلَى *into*, **بِ** *at, in, by, with*, **مَعَ** *with, along with*, **لَدُنْ**, or **لَدَى**, *at, with*,
in the possession of, and **عَلَى** *over, above, upon*. D

55. The preposition **فِي** (with pronominal suffixes **فِيَّ**, **فَيْكَ**, **فِيهِ**),
on the difference between which and **بِ** see § 56, indicates:—

(a) Rest in a place or during a time and motion into a place, in
which latter case it corresponds to the Greek *eis* or the Latin *in* with
the accusative; as **فِي الْبَيْتِ** *in the house*; **فِي تِلْكَ السَّنَةِ** *in this year*;
فِي أَيَّامٍ مَعْدُودَاتٍ *during a certain number of days*; **فِي الْكُوْزِ** *in the*

- A *the water is in the jug*; الرِّكْضُ فِي الْمَيْدَانِ *the racing is in the mēidān*; وَقَعَ فِي الْبُئْرِ *he fell into the well*; ظَهَرَ الْكِتَابَ *he wrote on the back of the letter*; يُوَقِّعُهُ اللَّهُ فِي الرَّسَائِقِ *God will cast him into (make him dwell in) the villages*; ادْخُلْ يَدَكَ فِي جَيْبِكَ *put thy hand into thy bosom*; [ادْخَلْتُ الْخَاتَمَ فِي إصْبَعِي] by inversion for ادْخُلْ يَدَكَ فِي إصْبَعِي *I inserted my finger into the signet-ring*. This
- B signification is then transferred to the relation subsisting between any two things, the one of which is regarded as the place in which the other is, or happens, or into which it goes or is put; as فِي حَالِ التَّعْلِيمِ *in the state of pupilage*; مَا فِيهِ مِنَ الْخَيْرِ *whatever good there is in it*; بَصِيرٌ فِي صِنَاعَتِهِ *safety lies in speaking the truth*; النَّجَاطُ فِي الصِّدْقِ *skilful in his trade*; نَظَرَ فِي الْكِتَابِ *he looked into, or read in, the book*; سَعَى فِي حَاجَتِهِ *he exerted himself about his business*; دَخَلَ فِي
- C يُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ *he commenced studying*; *God will let them enter into His mercy*; [لَيْسَ مِنَ الْعِلْمِ فِي شَيْءٍ] *he has nothing to do with science*].

(b) فِي is sometimes equivalent in meaning to مَعَ *with*, or بَيْنَ *among*; as ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ *enter with generations which passed away before you*; أَقْبَلَتْ فِي نِسْوَةٍ مِنَ آلِحَيِّ *she came*

- D forward with (some) women of the tribe; تَوَجَّهَ فِي خَمْسِينَ أَلْفًا *he set out with 50,000 men*. [The proper meaning of فِي being *in the midst of*, the following noun ought to be a plural or a collective; but the signification of *with* became so prevalent, that we find actually وَكَانَ لَا يَخْرُجُ إِلَّا فِي غُلَامٍ وَاحِدٍ *and he did not go out with more than one servant*. In a somewhat different sense فِي is used in the phrase نَحْنُ فِي أَرْبَعَةِ رِجَالٍ *we were four of us men*.—The signification

of *with* comes to denote a combination of two qualities, as **سَوَادٌ فِي حُمْرَةٍ** A
blackness blending with redness. D. G.]

(c) It indicates the subject of thought or conversation, that in which these move; as **تَأَمَّلْ شَهْرَيْنِ فِي اخْتِيَارِ الْأُسْتَاذِ** reflect two months upon the choice of a teacher; **يَنْبَغِي أَنْ يَتَفَكَّرَ فِي ذَلِكَ** he must meditate upon this; **تَكَلَّمَ فِي ذَلِكَ** he spoke about this (whereas **تَكَلَّمَ بِذَلِكَ** would mean he spoke this out, he gave utterance to this B opinion): **أَتَحَاجُّونَنَا فِي اللَّهِ!** do ye argue with us concerning God! **فَمَنْ يَكُ فِي حُبِّي بُئِينَةً يَمْتَرِي** [whoever may doubt my love for Butëina]. Hence it is used in stating the subject of a book or chapter; as **فَصَّلَ فِي الْأَخْلَاقِ** he compiled a book on morals; **كِتَابُ النَّجُومِ** a chapter treating of the nature of science; **الزَّاهِرَةِ فِي مُلُوكِ مِصْرَ وَالْقَاهِرَةِ** the book of the shining stars, treating of the kings of *Misr* and *el-Kâkira*. Similarly: **نَهَضَ فِيهِ** C (to go and look) for him: **وَجَّهُونِي فِيهِمَا** they sent me to look for them, or to fetch them; **فَبَعَثَ فِي السُّلْطَانِ أَبِي عَبْدِ اللَّهِ** and he sent for the *Sultân 'Abû 'Abdî 'llâh*. [It also denotes the assigning of a cause, as **ضَرَبَهُ الْأَحَدُ فِي شُرْبِ الْخَمْرِ** he flogged him with the prescribed number of stripes for drinking wine; **لَامَهُ فِي ذَلِكَ** he blamed him because of it; **إِنَّ أَمْرًا دَخَلَتْ النَّارَ فِي هِرَّةٍ حَبَسَتْهَا** D verily a woman entered Hell because of a cat which she confined without food.]

(d) **فِي** is used after verbs signifying desire, like **رَغِبَ** and **طَمِعَ**, in connection with the object desired; as **مَنْ وَجَدَ لَذَّةَ الْعِلْمِ وَالْعَمَلِ بِهِ فَلِمَ يَرْغَبُ فِيهَا عِنْدَ النَّاسِ** why should he, who has experienced the sweetness of knowledge and of the application of it in practice, desire anything that men possess? **يَنْبَغِي أَنْ لَا يَطْمَعَ فِي أَمْوَالِ النَّاسِ** he must not covet people's property. Compare § 53, b, *repl. c*.

- A (e) It is employed in the comparison of two objects, governing the thing with which the other is compared; as مَا الْحَيَوةُ الدُّنْيَا فِي مَا خَرَاكُكَ بِكَثِيرٍ فِي كُنْهِ مَا تُحْسِنُ مِنَ الْأَعْمَالِ [this life is merely a temporary usufruct, compared with the life to come; thy tax is not high, in proportion to the number of handicrafts of which thou art master]; مَا عِلْمُكَ فِي بَحْرِهِ إِلَّا قَطْرَةٌ only a drop compared with his ocean; lit. when put into it, the smaller object being, as it were, placed within the larger one for the purpose of comparing the two.

- (f) Lastly, فِي is used to express proportion (e.g. length and breadth) and multiplication; as طَوْلُهُ خَمْسُونَ ذِرَاعًا فِي اثْنَى عَشَرَ ذِرَاعًا عَرْضًا its length is fifty cubits, by twelve cubits in breadth (Germ. bei or auf, Fr. sur); مِقْدَارُهَا عَشْرَةُ فَرَسَاخٍ فِي مِثْلِهَا its size is ten parasangs by the same; ثَلَاثَةٌ فِي خَمْسَةٍ three into five or three times five, according to the phrase ضَرَبَ عَدَدًا فِي عَدَدٍ he multiplied one number by another (lit. struck the one into the other).

REM. فِي is said by the grammarians to be used لِلظَّرْفِيَّةِ, to indicate time and place.

56. فِي (with pronominal suffixes بِه, بِكَ, بِى) differs from فِي in this, that فِي, like the Latin and German in, shows that one thing is actually in the midst of another, surrounded by it on all sides; whereas بِ merely indicates that the one is close by the other or in contact with it, and corresponds therefore to the Latin prepositions prope, juxta, apud, ad, and the German an or bei. For example: قَرْيَةٌ بِنَابِ الْقَاهِرَةِ a village at (close to or hard by) the gate of el-Kāhira; مَرَرْتُ بِرَجُلٍ I passed by a man; جَلَسَ بِهِ he sat beside (or by) him; نَصَرَكَمُ اللَّهُ بِبَدْرٍ God helped you at Bèdr; كَانَ بِالْمَدِينَةِ ٱلْمَدِينَةِ there was at (or in, Germ. zu, Fr. à) el-Medīna a merchant;

- A *and whilst we were talking, a great clamour suddenly arose at the door*; إِذَا بَرَجَلَ يُقَالُ لَهُ السَّيِّدُ بَرَكَهُ قَدْ أَقْبَلَ *behold, a man called the sèiyid Bèraka came forward*. Here we must supply the participle of the verb أَحَسَّ *to perceive* [or بَصَرَ *to see*], which is construed with بِ, as, for instance, in the second of the above examples, إِذَا أَنَا مُحِسٌّ. The same remark applies to كَانَ in such phrases as بِصَوْتٍ عَظِيمٍ. كَأَنِّي بِكَ تَخَادَعُنِي *it seems to me that thou art trying to deceive me*;
 B كَأَنِّي بِكَ تَنْحَطُّ إِلَى اللَّحْدِ *it is as if I saw thee being let down into the grave*; كَأَنَّكَ بِي قَدْ يَا ذَرِيحُ قَضَيْتَ [*it is, O Darîh, as if thou sawest me already dead*]; كَأَنِّي بِكَ قَتِيلًا *methinks I see thee slain*; i.e. كَأَنِّي مُحِسٌّ بِكَ, or كَأَنِّي أَبْصُرُ بِكَ.—From the idea of contact there arises, in the case of a superior and inferior or primary and secondary object, that of companionship and connection; as سَارَ بِأَهْلِهِ *he set out with his household*; دَخَلَ عَلَيْهِ بِثِيَابِ السَّفَرِ *he came into his presence in his travelling dress*; اشْتَرَى الْحِمَارَ بِلِجَامِهِ *he bought the ass together with its bridle*; [بِخَيْرٍ *well, properly with well-being* in answer to the question كَيْفَ أَصْبَحْتَ *how do you do this morning?*] Under this idea are figuratively represented the following relations:

(a) The relation between subject and predicate, especially in negative propositions; as أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ *is not God sufficient*

- D مَا رَبُّكَ بِظَلَامٍ لِّلْعَبِيدِ *I do not know*; لَسْتُ بِعَالِمٍ *thy Lord will not deal wrongly with His servants*; مَا هُمْ بِمُؤْمِنِينَ *they are not believers*; وَإِنْ مَدَدَتِ الْأَيْدِي إِلَى الزَّادِ لَمْ أَكُنْ بِأَعَجَلِهِمْ *and if hands are stretched out to food, I am not the quickest of them (to do it)*; فَكُنْ لِي شَفِيعًا يَوْمَ لَا دُوَّ شَفَاعَةٍ بِمُغْنٍ قَتِيلًا عَنْ سَوَادِ بْنِ قَارِبٍ *and be an intercessor for me on the day when no (other) intercessor can avail Səwād'ibn Kāqib in the least*. An example of the rare use of

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ ب in affirmative propositions is A
الْمَوْتَىٰ *do they not see that God has power to bring the dead to life?*
[Comp. in Hebrew *הֲיָכִיל בְּיָדָהּ* Job xxiii. 13. D. G.]

(b) The relation between the act and its object. (α) This is always the case after *intransitive* verbs, as *بَخِلَ بِشَيْءٍ* *he was stingy of something*, opposed to *سَمَحَ بِهِ* *he was liberal of it*; *بَرَّ بِوَالِدِهِ* *he treated his father with filial piety*; *قَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنْ* B
السِّجْنِ *he acted well towards me, when he brought me forth from the prison*; *أَمَرَ بِهِ فَقُتِلَ* *he gave an order respecting him, and accordingly he was slain*; *دَعَا لِي بِالتَّيَّابَاتِ* *he prayed (God) to grant me stedfastness*]; especially such as indicate *motion*, e.g. *جَاءَ*, *أَتَى* *to come*, *ذَهَبَ* *to go away*, *رَاحَ*, *سَارَ* *to depart, set out*, *قَامَ*, *نَهَضَ* *to get up, rise*, *سَمَا* *to be high*, etc. These verbs are construed with ب and the genitive of the thing, accompanied by, or in connection with, C which one performs the act they denote; and they must be translated into English by transitive verbs. For example: *فَاتُوا بِسُورَةٍ مِثْلِهِ* *then bring (lit. come with) a sūra (chapter) like it*; *ذَهَبَ اللَّهُ بِنُورِهِمْ* *God took away (lit. went away with) their light*; *قَامَ بِالْحَقِّ* *he upheld the truth*; *نَهَضَ بِأَعْبَاءِ الْمَمْلَكَةِ* *he took upon him the burden of the government*; *سَمَا بِهِ* *he lifted it up on high*; *عَلَىٰ بِهِ* [§ 59, rem. α]. (β) The same construction is also employed with D transitive verbs, not only when they signify motion but in other cases too, and the verbs must then be used absolutely*; as *بَعَثَ إِلَيَّ بِهِمْ* *he sent them to me (lit. he performed the act of sending to me in connection with, or by means of, them, using them as the objects*

* [In many cases this construction is the consequence of the omission of the proper object, e.g. with verbs signifying “to send” without mention of the bearer of the message, etc., with those that signify “to throw” without mention of the thing aimed at, etc. D. G.]

- A through which he realized that act; رَمَى بِالسَّهْمِ *he shot the arrow* (from the bow); أَلْقَى بِيَدِهِ إِلَيْهِ *he gave himself up, or surrendered himself, to him*; سُودَ الْمَحَاجِرِ لَا يَقْرَأَنَّ بِالسُّورِ *dark-eyed (women), who do not read the sūras (the Korān)*. This happens particularly when the transitive verb is used in a *figurative* sense, and the preposition is then called *بَاءُ الْمَجَازِ* the *figurative* *ب*: as كَسَرَ أَعَصَا *he broke the stick*, but كَسَرَ قَلْبِي *he has broken my heart* [along with جَبَرَ قَلْبِي];
 B جَبَرَ الْعِظَمَ *he set the bone*, but جَبَرَ قَلْبِي *he has comforted my heart* [along with جَبَرَ قَلْبِي]. Likewise, أَشَادَ الْبِنَاءَ *he raised the building*, but أَشَادَ ذِكْرَهُ *he raised his fame as well as أَشَادَ ذِكْرَهُ*: جَذَبَ الْحَبْلَ *he drew or pulled the cord*, but جَذَبَ بَضْعَهُ *he rendered his name famous* more generally used than جَذَبَ ضَبْعَهُ.] The relation of the acts of breaking and setting to their objects, in a tropic or spiritual sense, may be expressed by a prepositional exponent, as being a less
 C immediate relation than when they are used in their ordinary material sense.

(c) The relation between the act and the instrument with which, the means by which, or the reason why, it is performed; as كَتَبْتُ بِالْقَلَمِ *I wrote with the reed-pen*; قَتَلَهُ بِالسَّيْفِ *he slew him with the sword*; يَرْزُقُهُ اللَّهُ الصَّبْرَ بِرَكَّةِ دُعَائِهِ *God will grant him patience through the salutary power of prayer to Him*; يَتَوَفَّقِي اللَّهُ حَاجَتِي

- D by God's help I have performed the pilgrimage (to Mekka); فَبِظُلْمٍ مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِضَدِّهِمْ عَنْ سَبِيلِ اللَّهِ *and because of wrong done by those who were Jews, we have forbidden them good things, which were allowed them (before), and because of their turning away many (men) from the path of God*; فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ *wherefore, because of their breaking their covenant, we have cursed them* (مَا redundant, see § 49, f).—Connected

herewith is the use of ب with surnames, etc., after عُرِفَ *to be known*; A as also after كَفَى *to be enough, to suffice*, with the person or thing that suffices or is enough for one; e.g. حَسَنُ بْنُ عَلِيٍّ الْمَعْرُوفُ *Hasan 'ibn 'Alī, known by the name of 'l-Marjūnānī*; كَفَى بِاللَّهِ كَفَى قَرْيَةً تُعْرَفُ بِبَقْوَى *a village known by the name of Baḳwā*; كَفَى بِلَذَّةِ الْعِلْمِ دَاعِيًا وَبَاعِثًا لِلْعَاقِلِ شَهِيدًا *God sufficeth as a witness**; *the pleasure of knowledge is a sufficient motive and incentive to a sensible man.* [Comp. § 49, c.]—The price of any article is also expressed by the preposition ب after verbs signifying to buy, pay, etc., as being the instrumental means with which the act is performed; e.g. بَعَثَ الثَّوْبَ مِنْهُ *he bought a reed-pen for a dirham*; بَدَيْنَارٍ *I sold the piece of cloth (or the garment) to him* (see § 48, c) *for a dīnār*; وَشَرَوْهُ بِثَمَنِ بَخْسٍ *and they sold him for an insufficient (or trifling) price*; اشْتَرَوْا الضَّلَالَةَ بِالْهَدَى *they have purchased error at the price of truth*; لَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ *theirs is a painful G punishment, for having deemed (the prophet) a liar (بِمَا كَانُوا)*; فَلَيْتَ لِي بِهِمْ قَوْمًا إِذَا رَكِبُوا شَتَا الْإِغَارَةَ فُرْسَانًا وَرُكْبَانًا *would then that I had, instead of them, a tribe who, when they ride (forth), pour down (on their enemies) from every side, mounted on horses and camels (بِهِمْ at the price of them, in exchange for them, = بَدَلَهُمْ)*.—[Hence its use after verbs signifying to kill, slay, etc. in the sense of *in retaliation*

* [In this and the following example the preposition ب is said to D be redundant after كَفَى in order to emphasize the relation between subject and predicate, اللَّهُ being the agent (comp. Bēdāwī i. 211, l. 21 seq., ii. 226, l. 2 seq., Abū Zēid, *Nawādir*, 204, l. 3 seq.). In like manner it is said to be redundant before the predicate in بِحَسَبِكَ زَيْدٌ *Zēid is a person sufficing thee*. It is better, however, to take كَفَى as containing its subject in itself, viz. كِفَايَةً, and thus being used impersonally (comp. Fleischer, *Kl. Schr.* i. 199, Anm. 2, 374). D. G.]

A *for*, as an equivalent *for*, as **لَيَقْتُلَنَّ بِهِ مِنْكُمْ كَيْشٌ** *certainly, a chief of your tribe will be killed in retaliation for him*; **بُوْشِشْعِ نَعْلِ كَلَيْبٍ** *be thou slain as an equivalent for the thong of Kolēib's sandal.*]

REM. a. In such phrases as **أَنْتَ بِأَبِي وَأُمِّي** *thou art as dear to me as my father and mother*, **بِأَبِي مَنْ وَدَدْتُهٗ** *dear to me as my father is one whom I love*, the preposition depends upon the word **مَفْدِيٌّ** *ransomed*, or **فُدِيَ** *may he be ransomed*, which is understood,

B and the literal meaning is: *thou art to be, or shalt be, ransomed with my father and mother, may one whom I love be ransomed with my father.* This is called by the grammarians **بَاءُ التَّغْدِيَةِ** the **بِ** which expresses ransom; but it is in reality the **بَاءُ الثَّمَنِ** or **بِ** of price, as used after **اشْتَرَى**, **بَاعَ**, etc. (see above, no. c, at the end). In the same way are used **بِنَفْسِي** and **بِرُوحِي**.—Observe also the phrase **إِنْ أَجَبْتُ** [or simply **فِيهَا**] *good and well*, as **فِيهَا وَنِعْمْتُ**

C **فِيهَا وَنِعْمْتُ** *if thou consentest and obeyest, good and well*; **فِيهَا وَنِعْمْتُ** *if one performs the wudū' for the Friday, good and well.* This is explained, by an ellipse, as equivalent to **فِيهِذِهِ الْفَعْلَةِ أَوْ الْخَصْلَةِ يُنَالُ الْفَضْلُ وَنِعْمَتِ الْفَعْلَةِ أَوْ الْخَصْلَةِ هِيَ** *by this act or practice is excellence attained, and good is the act or practice.* Others regard **فِيهَا** as equivalent to **فَعَلَيْكَ بِهَا**, etc., *keep thou to it, let him keep to it*, etc. (see § 59,

D rem. a); and other words, such as **السُّنَّةُ** *the practice of the Prophet*, or **الرَّخْصَةُ** *the ordinance of indulgence*, may be supplied according to circumstances.

REM. b. In phrases like **مَاتَ قَبْلَ النَّبِيِّ بِقَلِيلٍ (بِيسِيرٍ)** *he died a little before the Prophet*, **قَدِمَ بَعْدَ ذَلِكَ بِشَهْرَيْنِ وَأَيَّامٍ** *he arrived two months and some days after this*, **بِ** is the **بِ** of measure, and quite different in meaning from the accusative of time how long: **سَافَرَ** *he travelled for two days before me*, **قَبْلِي يَوْمَيْنِ** *profectus est*

biduum ante me, Germ. *er reiste zwei Tage lang vor mir*, but A
 سَافَرَ قَبْلِي بِيَوْمَيْنِ, *he started two days before me*, profectus est
 biduo ante me, Germ. *er reiste zwei Tage vor mir ab*. Observe
 that ب with its genitive must in this case always be placed after
 بَعْدَ, قَبْلَ, etc.

REM. c. The preposition *without* is expressed in Arabic by
 بِغَيْرِ and بِلَا, more rarely by مِنْ غَيْرِ and بِدُونِ, as well as the
 simple دُونَ (§ 69, f). بِلَا can be used only with an indefinite
 substantive, بِغَيْرِ [and مِنْ غَيْرِ, as also دُونَ and بِدُونِ] with one B
 which is either definite or indefinite; as سُلْطَانٌ بِلَا عَدْلٍ كَمَثَرٍ
 جِئْتُ a ruler without justice is like a river without water; مَا
 بِغَيْرِ ضَرُورَةٍ thou art come without (bringing any) provisions;
 بِغَيْرِ الْحَقِّ unjustly; مِنْ غَيْرِ خِلَافٍ without
 controversy; مِنْ غَيْرِ سَيْفٍ وَدَمٍ مُهْرَاقٍ without sword and bloodshed.—
 Compare in Hebrew בְּלֹא, בְּדֹנִין, בְּדֹלִי. C

[REM. d. Observe the phrases مَنْ لِي بِكَذَا who will be re-
 sponsible to me for such a thing? (where we must supply ضَامِنٌ);
 أَنَا بِهَا I have done it (where جِئْتُ may be supplied); نَحْنُ بِاللَّهِ
 نَتَّقُ we put our trust in God, then in thee (suppl. نَعُوذُ or نَتَّقُ);
 كَيْفَ بِكَ إِذَا كَانَ كَذَا how wilt thou be, when such a thing is the
 case? The ب in بِسْمِ اللَّهِ denotes according to some the aid or
 instrument; others say that we ought to supply أَبْتَدِئُ I begin D
 with the name of God. In the expressions لَقِيتُ بَزِيدَ الْأَسَدِ I met
 in Zeid the lion, etc. ب is the equivalent of مِنْ, see § 48, h. On
 the expressions هُوَ بِعَيْنِهِ or بِنَفْسِهِ see § 139. On the use of ب in
 the formula أَفْضَلُ بَزِيدٍ see Vol. i. § 184 and rem. c.]

REM. e. The grammarians denote the various uses of ب by
 saying that it is used لِلْإِلْصَاقِ to express adhesion; لِلظَّرْفِيَّةِ time

- A *and place*; لِلْقَسَمِ *swearing*; لِلْمَصَاحِبَةِ, or لِلْمَلَابَسَةِ, *companionship and connection*; لِلتَّعْدِيَةِ, or لِلتَّنْقِيلِ, *to render an (intransitive) verb transitive*; لِلْإِسْتِعَانَةِ *to indicate the instrument of whose aid we avail ourselves*; لِلتَّعْلِيلِ, or لِلتَّسْبِيَةِ, *to express the reason or cause*; and لِلتَّعْوِيزِ, or لِلْمُقَابَلَةِ, or لِلتَّمْنِ, *to state the recompense, equivalent, or price given for anything*.
- B 57. مَعَ (rarely مَعًا) *with, along with*, indicates association and connection in time or place (مَكَانُ الْأَصْطِحَابِ أَوْ وَقْتُهُ); as سَارَ مَعِيَ *he travelled with me*; جَلَسَ مَعَهُ *he sat with him*; جِئْتُكَ مَعَ طُلُوعِ الشَّمْسِ *I came to thee with the rising of the sun*; [مَعَ الْأَيَّامِ *continually (prop. along with the days)*]; لَا يَصِحُّ الزُّهْدُ مَعَ الْجَهْلِ *devotion cannot be real along with (is incompatible with) ignorance*; مَعَ تَكَرُّرِ مَا تَقَدَّمَ *with the repetition of that portion of it which went before (repeating at the same time what had been done before)*; فَرِيشِي مِنْكُمْ وَهَوَايَ *and my substance is from you and my love is with you*. Hence it is used to show that a person possesses something or has got it with him; as هَلْ مَعَكَ مِحْبَرَةٌ *hast thou got an inkbottle with thee!* مَا مَعِيَ دِينَارٌ وَلَا دِرْهَمٌ *I have neither dinār nor dirham (neither gold nor silver) by me*. [Hence مَعَنَا *according to our opinion, like عِنْدَنَا*].—
- D Sometimes it signifies *in addition to, besides*; as مَعَ كَوْنِهِ غَرِيبًا *in addition to his being (besides his being) a stranger*.—More frequently it means *notwithstanding, despite, although*; as قُتِلَ مَعَ شَجَاعَتِهِ *despite his bravery he was killed*; لَمْ يَكُنْ أَحَدٌ أَفْظَنَ مِنَ الرَّسُولِ وَمَعَ ذَلِكَ *no one was more clear-sighted than the Apostle (Muhammad), and notwithstanding this, he was ordered to consult (others)*; عَجَزَ عَنْ هَدْمِ الْأَهْرَامِ مَعَ أَنَّ الْهَدْمَ أَسْهَلُ مِنَ الْبِنَاءِ *he was unable to destroy the pyramids, although it is easier to destroy than to build* (compare in English *withal*; in Heb., *וְעַם*, e.g. Nehem. v. 18, *וְעַם*).

and בְּ, e.g. Job i. 22, בְּכָל-זֶה, Deut. i. 32, וּבְדֶרֶךְ הַיָּם, Num. A
xiv. 11, בְּכָל הָאֲתוֹת; and in Pers., بَا and وَجُودٌ.—Lastly, مَعَ
is used in comparisons, and must then be translated into English by
compared to, *in comparison with*; as اَلْخَضِرُ مَعَهُ وَتَدُ compared with
him *el-Haḍir*, or *el-Ifḍir* (Elias, the wandering Jew of the Mu-
hammadans), *is a tent-peg*, i.e. fixed and motionless, an expression
used of one who leads an unsettled vagabond life.

REM. مَعَ is, as the Arab grammarians remark, properly the
accusative of a noun, signifying *association*, *connexion*; see Vol. i. B
§ 359. The expression ذَهَبْتُ مِنْ مَعِهِ, *I went away from beside*
him, is recorded by Sibawih.—To it corresponds in Hebrew עִמָּה,
in Syriac ܡܥܐ.

58. لَدُنْ (with suffixes لَدُنِّي, لَدُنْكَ, لَدُنَّا, لَدُنْهُ, also written
لَدَا (with suffixes لَدَيَّ, لَدَيْكَ, لَدَيْهِ), is a comparatively rare word,
signifying *beside*, *near*, *at* or *by*, *in the possession of* (Lat. *apud*,
Fr. *chez*); as وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ and *they found her lord at the* C
door; إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ when (their) hearts shall be in (their)
throats; اِعْتَقَدَ أَنَّ النَّارَ أَفْضَلُ الْأَشْيَاءِ الَّتِي لَدَيْهِ he believed that fire
was the most excellent of the things which were in his possession.

REM. a. لَدُنْ chiefly occurs in composition with مِنْ (see § 70),

and, like that preposition, is used لَابْتِدَاءٍ أَلْغَايَةٍ فِي زَمَانٍ أَوْ مَكَانٍ
to denote the commencement of the limit in place or time. It may be
connected with a proposition, as وَتَذَكَّرْ نِعَمَاهُ لَدُنْ أَنْتَ يَافِعُ and D
thou art mindful of His benefits since thou art grown up; [فَمَاذَا
تُرَانِي ضَرَرَنِي أَنْ شَتَنَنِي لَدُنْ أَنْ نَشَأْنَا and *what, thinkest thou, did*
it harm me that thou hatedst me since we grew up?]—When con-
nected with the word غُدُوَّةٌ morning, it usually takes it in the
accus., as لَدُنْ غُدُوَّةٍ حَتَّى دَنَتْ لَغُرُوبٍ from morning till it (the sun)
was near setting, though غُدُوَّةٌ is admissible. The former construc-

- A tion is explained by an ellipse, viz. *كَانَتْ السَّاعَةُ غُدُوَّةً* since the hour, or time, was morning. If another word be connected with *غُدُوَّةً*, it may be put either in the accus. or the genit., as *كَانَ لَدُنْ غُدُوَّةٍ وَعَشِيَّةٍ* from morning and evening. Some grammarians admit the nominative likewise, *لَدُنْ غُدُوَّةً*, by an ellipse of *كَانَ*, viz. *كَانَتْ غُدُوَّةً*.

- REM. b. *لَدَى* differs from *عِنْدَ* (§ 66) in being restricted to material objects which are actually with, or on the person of, the speaker [or the person spoken of]. You say *هَذَا الْقَوْلُ عِنْدِي صَوَابٌ* this assertion is right in my opinion; *عِنْدَ فُلَانٍ عِلْمٌ بِهِ* So-and-so knows about it; not *لَدَى* and *فُلَانٍ*. And again you say *عِنْدِي مَالٌ*, I have money, whether it be about your person or not, whereas *لَدَى مَالٌ* means that you actually have it about you. [*لَدُنْ* can never form the predicate of a nominal sentence. One may say *لَدَيْنَا زَيْدٌ* Zèid is with us, but not *لَدُنَّا زَيْدٌ*.]

59. *عَلَى* (with pronominal suffixes *عَلَيْكَ*, *عَلَيْهِ*) over, above, upon, is used:—

- (a) In its original local sense (*لِلْإِسْتِعْلَاءِ*, to denote higher elevation); as *فَأَقْبَلْتُ تَحَوُّمَ عَلَى حَائِطٍ* Zèid is on the roof; *وَجَدَ إِنْسَانًا عَلَى الطَّرِيقِ* he found a person upon the road; *نَظَرَ عَلَى الْحَائِطِ صُورَةَ رَجُلٍ* he saw on the wall the figure of a man; *عَلَى ثِيَابٍ قُطُنٍ* I had on cotton clothes; *فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ* and when thou, and they who are with thee, are safe on board the ship. The same sense is further exemplified in: *جَلَسَ عَلَى الْمَائِدَةِ* he sat at the table (because a person sitting at table rises above the level of it); *وَقَفَ عَلَى النَّهْرِ*

he stood by the river; قَعَدَ عَلَى بَابِ دَارِهِ he sat at the door of his A
house; وَقَفَ عَلَى رَأْسِ فُلَانٍ he stood by the head of So-and-so;
فِي وَفَتْ شَهْوَتِهِ فِي الْوُقُوفِ عَلَى خَصَائِصِ أَعْضَاءِ الْحَيَوَانِ at the time
when he was very eager to investigate the peculiarities of the limbs of
animals; [الْقَرْيَةُ عَلَى اثْنَيْ عَشَرَ مِيلًا مِنَ الْفُسْطَاطِ] the village is
situated at a distance of 12 miles from El-Fostāt; جَاَزَ عَلَيْهِ, or مَرَّ عَلَيْهِ,
he passed by him; كَانَ الْحَجَّاجُ أَمِيرًا عَلَى الْإِرَاقِ El-Haǧǧaǧ was B
Emīr (or governor) of El-ʿIrāk; طَانَعَ عَلَى شَيْءٍ he contemplated or
examined something; اِطَّلَعَ عَلَى شَيْءٍ he became acquainted with, or
acquired a knowledge of, something; قَرَأَ عَلَيْهِ, either he (the pupil)
read (a book) before him (the teacher), studied under him, or he (the
teacher) read (a book) to him (the pupil); تَلَا الرِّسَالَةَ عَلَيْهِمْ he read the
letter to them; بَدَأَ بِكِتَابِ الصَّلَاةِ عَلَى مُحَمَّدٍ he began the book of C
(canonical) prayer before Muḥammad, began to read it under him as
his instructor. Similarly in the phrases: غَشِيَ عَلَيْهِ (عَلَيْهَا) he (she)
fainted (lit. there was a covering of darkness over him or her); أُغْمِيَ
عَلَيْهِ do.; مَغَشَى عَلَيْهِ (عَلَيْهَا) in a faint; سَلَامٌ عَلَيْكُمْ peace be upon
you! رَحْمَةُ اللَّهِ عَلَيْهِ God's mercy be upon him (may God have mercy
on him).

(b) In a hostile sense, in which case it can generally be rendered by D
against or upon; as خَرَجَ عَلَيْهِ he went out against him (with an army),
he rebelled against him; دَعَا عَلَيْهِ he cursed him, § 23; قَضَى عَلَيْهِ he
pronounced a (legal or other) decision against him, as opposed to قَضَى لَهُ;
هَجَمَ عَلَيْهِ he rushed upon him; فَأَعِنْ عَلَيْهِ therefore give aid against
him; يَنْبَغِي أَنْ يَصْبِرَ عَلَى الْإِحْسَنِ he must bear his troubles patiently
(lit. must exercise patience against them); كَيْلًا يَكُونَ عَقْلُهُ وَعِلْمُهُ
حُجَّةً عَلَيْهِ that his intelligence and his knowledge may not become an

- A *argument against him* ; *وَمَا عَلَيْهَا وَمَا عَلَيْهَا* *learning* is the soul's cognizance of what is for its good and for its hurt (see § 53, b, γ). Similarly in the phrases : *عَلَيَّ (عَسِيرٌ)* *difficult for me*, opposed to *عَلَيَّ (يَسِيرٌ)* *easy for me* ; *عَزِيزٌ عَلَيَّ* *difficult for me*, but also *dear to me*, opposed in both senses to *هَيِّنٌ عَلَيَّ* ; *جَلِيٌّ عَلَيَّ* *clear* hidden from me, obscure to me, opposed to *خَفِيٌّ عَلَيَّ* *clear to me*. It is therefore construed with verbs signifying *to be angry with* and *to incite or instigate* : as *عَتَبَ عَلَيْهِ* *he was angry with him* ; *لَمْ يُكَلِّمَهُ سَخَطًا عَلَيْهِ* *he did not speak to him out of anger with him* [and *رَضِيَ عَلَيْهِ* *he was content with him*, as opposed to *سَخِطَ عَلَيْهِ*]; *أَغْرَى الْكَلْبَ عَلَيْهِ* *he urged on the dog against him, set the dog at or upon him* (به would mean *he made the dog attach itself to him*). Frequently, however, when construed with these latter verbs, it does not imply a hostile movement against an object, but merely motion towards it to get possession of it or do it*; e.g. *أَلَحَّثَ عَلَى الْفَعْلِ* *urging or inciting to action* ; *خَاطَبُوهُ مُحَرِّضِينَ إِيَّاهُ عَلَى تَصْنِيفِ كِتَابٍ* *they talked to him, urging him to compose a book* ; *هَمُّ الْآخِرَةِ يَحْمِلُ* *concern for the life to come induces man to do well* (lit. *carries him towards good*) ; *مَا حَمَلَكَ عَلَى هَذِهِ الدَّعْوَى الْبَاطِلَةِ* *what induced you to set up this empty claim?* Hence too *حَرِصٌ*, *to be greedy or covetous*, and its derivatives *حَرِصٌ*, *greed*, and *حَرِيصٌ*, *greedy*, are construed with *عَلَى* and the genitive of the thing coveted.—The phrase *دَخَلَ عَلَى فُلَانٍ*, *to go in to one*, is used when
- D

* [Hence we can decide only by the context whether *اجْتَمَعُوا عَلَيْهِ* and similar expressions are to be translated by *they collected themselves against him* or *to him*. Similarly *أَعَانَهُ عَلَى الشَّيْءِ* may signify *he helped him to avert the thing* or *to accomplish it*.]

the person sought is in his house or room, so that we actually find A him; دَخَلَ إِلَى فُلَانٍ merely means *to go into one's house or room*.

(c) Of a debt which one owes, and a duty which is incumbent upon one; as عَلَيْهِ دَيْنٌ *he owes a debt*, opposed to لَهُ دَيْنٌ *a debt is due to him*; لِي عَلَيْكَ دِينَارَانِ *thou owest me two dīnārs* (see § 53, b, rem. d); طَلَبَ الْعِلْمَ فَرِيضَةً عَلَى كُلِّ مُسْلِمٍ *the search after knowledge is an ordinance for every Muslim (every Muslim is bound by divine command to seek after knowledge)*; عَلَيْكَ أَنْ تَفْعَلَ هَذَا *it is incumbent upon thee to do this, thou must do this*; عَلَيْكَ أَنْ تَتَحَرَّرَ عَنِ الْغِيْبَةِ *thou must refrain from slander or backbiting*. [Hence it is employed with verbs signifying to decree, to make incumbent or unavoidable, as كَتَبَ, أَوْجَبَ, حَتَمَ, قَضَى.]

(d) Of the advantage, superiority, or distinction, which one person or thing enjoys over another; as فَضَّلَ آدَمَ عَلَى الْمَلَائِكَةِ *Adam's superiority over the angels*; الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا *who love the present life more than the life to come*; آتَاهُ (اخْتَارَهُ) عَلَى غَيْرِهِ *he preferred it to the rest, selected it in preference to the others*.

(e) Of the condition in which any one is in respect to religion, trade or profession, health, fortune, mental or bodily gifts, etc. (properly, the ground or basis on which he stands in these respects). For example: يَتَّبِعُونَ دِينَ مَوْلَاكُمْ *people follow, or conform to, the religion of their kings*; قَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَى عَلَى شَيْءٍ *the Jews say, The Christians are not (grounded) upon anything, have nothing to stand upon*; كَانَ عَلَى دِينِ الْمَسِيحِ *he followed the religion of the Messiah*; لَمْ يَجِدْ أَمْرًا عَلَى خِلَافِ مَا كَانَ يَعْتَقِدُهُ *he found nothing contrary to what he believed*; سَوَاءٌ كَانَتْ عَلَى صُورَةِ إِنْسَانٍ *no matter whether they be endowed with human form or not*; عَشِقَ قَيْنَةً عَلَى أَوْفَرِ مَا يَكُونُ مِنَ الْجَمَالِ وَالْمَعْرِفَةِ بِالْغِنَاءِ وَالضَّرْبِ

- A *he loved a slave-girl, endowed with the highest degree both of beauty and of knowledge of singing and instrumental music*; *إِسْمُ الْجِنْسِ* *the common noun is divisible into two classes*; (it is) *a noun denoting a concrete object, or a noun denoting an abstract idea*; *مَا أَنَا عَلَيْهِ* *the state or condition in which I am*; *كُنْتُ عَلَى أَنْ أُجِيبَ دَاعِيَ الْأَمِيرِ* *I was going to comply with (the orders of) the emir's messenger*; *وَكَأْسٍ شَرِبْتُ عَلَى لَذَّةٍ* *many*
- B *a cup hicc I quaffed with delight*; *حِينَ غَفَلَةٍ* *and he entered the city at a time when its inhabitants were off their guard*; *عَلَى الْهَوَالِ* *or عَلَى صُرُوفِ الدَّهْرِ* *amid the changes, or vicissitudes, of time or fortune*; *عَلَى التَّابِيدِ* *always, continuously.*

(f) Of the ground on which, the cause or reason why, one does a thing; as *أَخَذَهُ عَلَيْهَا مَا لَا يَمْلِكُهُ* *he was seized with a passion for her which he could not restrain* (lit. *there seized him on her account something which he could not master*); *الْحَمْدُ لِلَّهِ عَلَى مَا صَنَعَ* *praise belongs to God for what He has done*; *يُعَاتِبُهُ عَلَى تَرْكِ الْمَهَادَاةِ* *he reproached him for having neglected to send him a present in return*; *وَتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَيْكُمْ* *and that ye glorify God for having guided you*; *عَلَى أَيِّ شَيْءٍ أُعْطِيكَ مَالِي* *why am I to give you my money?*

- C *تَأْخُذُ الْجَارِيَةَ وَالْخَادِمَ عَنْ غَيْرِ صِنَاعَةٍ عَلَى وَجْهِهِمَا أَلْفَ دِينَارٍ وَأَكْثَرًا* *a slave, whether female or male, fetches, without taking account of any*
- D *accomplishments they may possess, only for their faces, a thousand dinārs and more*; *جَاءَ عَلَى أَنَّهُ مَلِكٌ* *he came, on the ground of his being a king*; *أَتَى بَابَ الْمَلِكِ عَلَى أَنَّهُ أُخْتُهُ* *he came to the king's gate, pretending to be his sister*; *لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا* *I do not ask you for money on that account* (scil. *بِنَاءٍ عَلَيْهِ* *building upon it, or مُعْتَمِدًا عَلَيْهِ* *relying on it*); particularly in the common phrase *بِنَاءً عَلَى أَنْ* *building upon, reckoning or relying upon, such and such a thing.*

(g) Of the terms or conditions, as the ground or basis, on which A anything is done; as عَلَى هَذَا الشَّرْطِ *on this condition*; أَجَابَهُمْ إِلَى ذَلِكَ عَلَى أَنْ يُؤَدُّوهُ بِالسَّلَاحِ *he consented to this proposal of theirs, on condition that they should aid him (by providing him) with weapons*; صَالَحَهُ عَلَى أَلْفِ دِرْهَمٍ *he made peace with him on (the condition that he should pay him) a thousand dirhams.*

(h) In saying that one thing happens in spite of or notwith- B standing another thing, which might have prevented it; as أَعَذَّبَكَ عَلَى كِبَرِ سِنِكَ *I will punish thee, notwithstanding thy great age* (lit. *in thy state of great age*, see f'); قَتَلَ أَسَدًا عَلَى صِغَرِ سِنِّهِ *he slew a lion, notwithstanding his extreme youth*; الْخَيْلُ تَجْرِي عَلَى مَسَاوِيهَا *horses run, notwithstanding their vices, or diseases*; إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ *verily thy Lord is merciful unto men, despite their wrong-doing* (compare يَلَا, Job x. 7, xvi. 17); فِيهَا عَلَى الْآلَيْنِ | *she can gallop in spite of her fatigue.* R. S.] C

(i) Of the rule or standard according to which something is done; as عَلَى نِسْبَةِ مَحْفُوظَةٍ *after this manner*; عَلَى مَا رَأَيْتُ فِي الْكُتُبِ *according to a duly observed proportion*; عَلَى مَا حَكَاهُ *according to what I have seen (stated) in books*; عَلَى مَا رَأَيْتُ *according to what he related.* [Hence its construction with the verbs D that signify to *fashion, to mould* (جَبَلَ, طَبَعَ, ضَرَبَ) as جُعِلَتْ قُلُوبُ عَلَى حُبِّ مَنْ أَحْسَنَ إِلَيْهَا وَبُغْضِ مَنْ أَسَاءَ إِلَيْهَا *hearts are created with a tendency to love him who does good to them and to hate him who does evil to them*; يُحْمَلُ اللَّفْظُ عَلَى نَقِيضِهِ *a word is made to accord in form with its contrary in meaning.* D. G.]

(j) Of the thing of which we speak, which forms, as it were, the basis of our conversation (compare *super*, Germ. *über*); as قَالَ عَلَى

A **أَمْ تَقُولُونَ عَلَى اللَّهِ مَا** *he said concerning this, on this matter*; **لَا تَعْلَمُونَ** *or do ye say concerning (or of) God what ye know not?*

[(k) Of a person who is excluded or thrust back (comp. **دُونَ**, § 69, f), as **تَوَلَّوْا عَلَيْهِمْ هَذَا الْأَمْرَ** *make yourselves masters of this business over their heads, excluding them* (Tab. i. 1841, l. 13, 1842, l. 10, 13); **أَرَعَى سَائِرَ بِلَادِ الرَّبْذَةِ النَّاسَ عَلَى بَنَى ثُعَلْبَةَ** *he made the whole land of ʿr-Rabada public pasture ground, without taking notice*

B *of the claims of the Bēnū Taʿlaba* (Tab. i. 1879, l. 6); **أَتَجِيرُ عَلَيْكَ عَدُوَّنَا** *dost thou grant protection to our enemy in spite (defiance) of us?* D. G.]

REM. a. Observe the following phrases: **فِي يَدَيْهِ** *fetch him to me, scil. اُدْخُلُوا or some similar word (see b, at the end); **عَلَى الرَّأْسِ** *(it is) upon the head and eye, i.e. it shall be done most willingly and promptly*; **عَلَى الرَّيْقِ** *on an empty stomach, fasting* (lit. *on the saliva*); **عَلَى حِينٍ** *in the time, or**

C *reign, of So-and-so*; **عَلَى يَدَيْهِ** *(يَدِهِ)*, or simply **عَلَيْهِ**, *by his means, through him, as* **وَأَتَيْنَا مَا وَعَدْتَنَا عَلَى رَسُولِكَ** *and give us what Thou hast promised us by Thy apostles*, **قَالَ عَلَى لِسَانِ رَسُولِهِ** *He said it by the mouth (lit. tongue) of His apostle**; **لَا بَأْسَ عَلَيْكَ لَا عَلَيْكَ** *for*

there is no fear for thee (§ 39, d, rem. a), **لَا عَلَيْكَ أَنْ تَفْعَلَ** *do what thou likest*; and the adjurations **بِاللَّهِ عَلَيْكَ**, **بِحَيَاتِي عَلَيْكَ**, *I implore thee by God, by my life* (to do so and so), which are usually followed

D *by the particle إِلَّا [or لَمَّا], lit., this oath with all its consequences be upon you, if you do not do so and so.*—The phrase **عَلَيْكَ زَيْدًا**, *seize Zeid*, has already been mentioned in § 35, b, δ, rem. b. In this sense **عَلَيْكَ** is also construed with the preposition **بِ** [§ 56, b]; as **عَلَيْكُمْ بِالرِّجَالِ** *attack those men*, **عَلَيْكُمْ بِالْيَمَامَةِ** *invade el-Yemāma*; **عَلَيْكَ بِالرَّفْقِ** *keep thou to gentleness*].

* **عَلَى لِسَانِ فُلَانٍ** often signifies *under somebody's name, i.e. falsely ascribed to him.* D. G.]

REM. *b*. As being originally a substantive, عَلَى may take the A preposition مِنْ before it, عَلَى مِنْ *from off* (lit. *from upon*, Heb. *מֵעַל*); as نَزَلَ مِنْ عَلَى فَرَسِهِ *he dismounted from his horse*; غَدَتْ مِنْ عَلَيْهِ بَعْدَ قَفَزَ مِنْ عَلَى ظَهْرِه *he sprang from off its back*; عَدَتْ مِنْ عَلَيْهِ بَعْدَ مَا تَمَّ ظَمُّوْهَا *she (the bird called kaṭā) left it (her young or her nest) in the morning, after her time of abstinence from water was at an end (when she could no longer abstain from drinking)*; أَتَتْ مِنْ عَلَى أَيْمَانِي وَأَنَا عَلَى الشِّمَالِ *thou on the right hand and I on the left*. B

60. To these three classes of prepositions may be added مُنْذُ or مُذْ *since*, وَ *and* and بِ *by* (in swearing), and كَ *like*, *as*.

61. مُنْذُ is derived, by assimilation of the first vowel, from مِنْ and ذُو (see Vol. i. § 340, with rem. *c*, and § 347, with the rem. *b* C and *e*, and compare the phrase فَيَعُودُ مِنْ ذِي قَبْلُ *that he may return to his former condition*). It is contracted into مُذْ, which usually becomes in the waṣl مُذْ (see Vol. i. § 20, *d* and § 358, *i*). These words signify *from which time*, and may be construed with the *nominative* as well as the *genitive*, the latter being more particularly used when a yet unexpired period of time is spoken of*. For

* [Theoretically مُنْذُ or مُذْ is construed with a definite noun of D time in the *nominative* to designate the *terminus a quo*, as مُذْ يَوْمَ الْجُمُعَةِ *since it was Friday*, i.e. *since last Friday*; with an undefined noun of time in the *nominative*, when the expired period is spoken of, as مُذْ سَنَةً *it is a year since*; with a defined noun of time in the *genitive* to mark a yet unexpired period, as مُنْذُ الْيَوْمِ *since the beginning of this day*, i.e. *to-day*. But in course of time THE CONSTRUCTION WITH THE GENITIVE PREVAILED IN ALL CASES. Comp. Fleischer, *Kl. Schr.* i. 408—411, ii. 100 *seq.*]

- A example : مَا رَأَيْتُهُ مُنْذُ يَوْمِ الْجُمُعَةِ *I have not seen him since last Friday* (lit. *the terminus a quo is Friday*), or مُنْذُ يَوْمَانِ *for the last two days*, or مُنْذُ أَوَّلِ مَنْ أَوَّلِ مِنْ أَمْسٍ *since last year*, or مُنْذُ أَوَّلِ مَنْ أَوَّلِ مِنْ أَمْسٍ *since the day before the day before yesterday* : مُنْذُ انْتِصَافِ اللَّيْلِ *from midnight till the time when the sun has passed the meridian* ; مُنْذُ أَوَّلِ الشَّهْرِ إِلَى مُنْتَصَفِهِ *from the first of the month to the middle of it* : أَلَمْ تَرَ مُنْذُ عَامَانِ أَمْلَاكَ عَصْرُنَا يَصِيحُ بِهِمُ لِلْمَوْتِ *hast thou not seen, for the last two years, the kings of our time summoned by fate to death and slaughter ?* أَنَا أَعْلَمُ أَنَّهُ جَاءَهُ مُنْذُ خَمْسَةِ أَيَّامٍ *I know that he has been starving for the last five days* ; مَا كَلَّمْتُهُ مُنْذُ شَهْرِنَا هَذَا *I have not spoken to him since (the beginning of) this month*, or مُنْذُ يَوْمِنَا, or مُنْذُ الْيَوْمِ *since this morning, to-day*.

- C REM. a. The lexicographers give the rare forms مُنْذُ and مُنْذُ. — مُنْذُ may be pronounced in the waṣl as مُنْذُ, and the forms مُنْذُ and مُنْذُ are also mentioned.

REM. b. مُنْذُ and مُنْذُ are used لِابْتِدَاءِ الْغَايَةِ فِي الزَّمَانِ *to denote the commencement of the limit in time*, or, as it may be otherwise expressed, to denote الْأَمَدُ *the starting-point*, or أَوَّلُ الْأَمَدِ *the commencement of the period*, and جَمِيعُ الْأَمَدِ *the whole of the period*.

REM. c. مُنْذُ and مُنْذُ never take a pronominal suffix, and cannot be joined with any substantives but those which denote *time*. They may, however, be directly connected with propositions ; as مَا رَأَيْتُهُ مُنْذُ خُلِقَ *I have not seen him since he was born*, or قَدْ عِشْتُمَا مُصْطَحِبَيْنِ مُنْذُ رَحَلَ الْقَوْمُ *ye two have lived as companions since the tribe departed* ; كُنْتُمَا صَغِيرَيْنِ مُنْذُ لَمْ يُنْسِنِي ذِكْرُكُمْ مُنْذُ لَمْ أَلْقَكُمْ عِشْ *no life (however comfortable)*

has made me forget you, since the time that I have not met you (since A
I no longer meet you); مَا زَالَ مُذْ عَقَدْتُ يَدَاهُ إِزَارَهُ قَسِيماً *he has not*
ceased to be handsome from the day his hands fastened his robe;
 مَا زِلْتُ أَبْغِي أَلْهَالَ مُذْ أَنَا بِأَفْعٍ *I have not ceased to seek after*
wealth from the time I grew up.

REM. d. The Bédawīn use مِنْ instead of مُنْذُ, as مِنْ سَنَةٍ مُنْذُ أُسِّسَ عَلَى اتَّقْوَى مِنْ أَوَّلِ يَوْمٍ *which was founded upon the fear of God from the first day.* B

62. The particle وَ, which is frequently used in swearing, is construed with the genitive of the object sworn by; as وَاللَّهِ *by God!* وَرَبِّ الْكَعْبَةِ *by the Lord of the Ka'ba* (the mosque of Mèkka)! This وَ is employed, however, only when a substantive follows, and the verb of swearing is omitted; before a pronominal suffix, as well as when the verb is expressed, the preposition بِ must be used (see § 56). C

Sometimes the particle فِ is prefixed to وَ, as فَوَاللَّهِ *by God then!*—The particle ت (the origin of which is very obscure [comp. Vol. i. § 356, b, footnote]) is construed like وَ, but is seldom used except in the oath تَاللَّهِ *by God!* Other examples mentioned by the grammarians are: تَرَبِّ الْكَعْبَةِ *by the Lord of the Ka'ba*, تَرَبِّ *by my Lord*, تَأْلَرَّحْمَنِ *by the Compassionate*, and تَحْيَا تَكَ *by thy life*.

REM. a. The oath (الْقَسَمُ), whether expressed by وَ, or بِ, or ت, D requires a complement (جَوَابُ الْقَسَمِ), of which the following are the principal conditions. If the complement be an affirmative nominal proposition (جُمْلَةٌ اِسْمِيَّةٌ مُبْتَدَأَةٌ), it is introduced by لَ, as وَاللَّهِ لِمُحَمَّدٍ رَسُوْلُهُ *by God, verily Muhammad is His apostle*; or by إِنَّ, as وَاللَّهِ إِنَّ مُحَمَّدًا رَسُوْلُهُ, in which case لَ may be prefixed to the predicate, as وَاللَّهِ إِنَّ مُحَمَّدًا لَرَسُوْلُهُ. If the complement

- A be an affirmative verbal proposition (جُمْلَةٌ فِعْلِيَّةٌ مُثَبَّتَةٌ), with the verb in the perfect, it requires لَقَدْ, as وَاللَّهِ لَقَدْ هَلَكَ أَبُو جَهْلٍ by God, 'Abū Jahī is dead indeed; but if the verb be in the imperfect, it takes the energetic form, with لَ prefixed, as وَاللَّهِ لَأَفْعَلَنَّ by God, I will do it! [see § 19, a]. If the complement be negative, no particle is prefixed to the ordinary negatives مَا and لَا; as وَاللَّهِ مَا كَذَبَ by God, Muhammad is not a liar; وَاللَّهِ لَا يَهْلِكُ الْإِيمَانُ by God, Muhammad has not lied; by God, the believer shall not perish! [On the oath preceding conditional sentences, see § 17, c, rem. a, (1).]
- B

REM. b. In such phrases as مِنْ الرَّبِّ لَأَفْعَلَنَّ by the Lord, I will do it! مِنْ رَبِّي, or مِنْ رَبِّي, by my Lord! مِنَ اللَّهِ, مِنْ اللَّهِ, by God! the words مِنْ and مَر are abbreviations of أَيْمُنُ oaths (see Vol. i. § 19, rem. b), which is contracted in various other ways. Some grammarians, however, regard مِنْ and مِنْ in مِنْ رَبِّي as being really the preposition مِنْ (§ 48).

63. Among the prepositions is usually reckoned كَ as, like. This is, however, not a preposition, but a substantive, synonymous with مِثْلٌ likeness. It is formally undeveloped (like ذُو), but may stand in any case as مُضَافٌ, or governing word, to a following noun
- D in the genitive (see § 73); as وَعَلَى رَأْسِهِ كَالْقَلَنْسُوَةِ and on the top of it (the pillar) is (something) like a pointed cap, = مِثْلُ الْقَلَنْسُوَةِ; لَنْ يَنْهَى ذَوِي شَطَطٍ كَالطَّعْنِ nothing hinders oppressors (or wrongers) like a lance-thrust; إِنَّكَ لَمْ يَفْخَرْ عَلَيْكَ كَفَاخِرٍ ضَعِيفٍ no one crows over thee like a feeble boaster (one who has little reason to boast); بِمِثْلِ الْسُودَانِ with (a horse) like a falcon (in speed) = بِكَالسُّودَانِ; كَالْبُرْدِ الْمُنْهَرِ they laugh so as to show (teeth) like

melting hailstones (as white as hailstones); **تَتَّخِذُ فِي الشَّجَرَةِ الْعَادِيَةِ** A
كَأَنَّيْتِ تَأْوِي إِلَيْهِ *it makes in (at the foot of) an aged tree (something)*
like a cell, to which it resorts, = مِثْلُ الْبَيْتِ : **تُبْرِزُ كَالْقَرْنَيْنِ** : *it puts*
forth (something) like two horns. The name of *preposition* can be
applied to it, at the most, only when it virtually stands in the
accusative, as a **صَفَةٌ**, *adjective* or *relative adjectival clause*, to an
infinitive which is understood; as **جِئْتَ كَزَيْدٍ** *thou camest like Zeid*,
i.e. **جِئْتَ مَجِيئًا كَمَجِيءِ (مِثْلُ مَجِيءِ) زَيْدٍ** B
like the coming of Zeid. Or we might regard it as being a **حَالٌ**
or conditional expression, dependent upon the pronominal suffix of
the second pers. sing. masc. in **جِئْتَ** as **فَاعِلٌ** or *agent*; i.e. **جِئْتَ**
(مِثْلُ زَيْدٍ) كَأَنَّ كَزَيْدٍ *thou camest being like Zeid.*

REM. a. كَ is [frequently joined to the personal pronouns of
the 3d person, as **كَهُوَ**, **كَهِيَ**, **كَهُمَا**, etc., sometimes also to those of C
the 2d and 1st person, as **كَأَنَا**, **كَأَنْتَ**, but] very rarely to a
pronominal suffix, as **وَلَا تَرَى بَعْلًا وَلَا حَلَالًا كَهْ وَلَا كَهِنَّ إِلَّا**
حَاطِلًا *and thou dost not see a husband or wives like him and like*
them, save one who is jealous; and equally rare is the use of the
redundant **مَا** after it, as **وَنَعْلَمُ أَنَّهُ كَمَا النَّاسِ مَجْرُومٌ عَلَيْهِ وَجَارُمٌ**
and we know that he is, like (other) men, sinned against and sinning
(جَارُمٌ in rhyme for جَارُمٌ). In Hebrew **כְּדָם** and **כְּדָם**, or **כְּדָם**, D
are used; but with the other pronominal suffixes **כְּמִן** : **כְּמִן** is
always employed, as also occasionally before substantives.

REM. b. كَ is sometimes used redundantly along with the
synonymous **مِثْلُ**; as **لَيْسَ كَمِثْلِهِ شَيْءٌ** *there is nought like Him.*—
[On the compounds **كَمْ** and **كَأَيِّنْ** see Vol. i. §§ 351, rem., 353,
rem. c. On the elliptical phrase **كَمَا أَنْتَ** *keep where thou art*, see

- A the Gloss. to Ṭabari. Sometimes كَمَا means *as soon as*, e.g. سَلِّمْ كَمَا تَدْخُلُ salute as soon as thou enterest. D. G.]

REM. c. كَ is said by the grammarians to be used لِلتَّشْبِيهِ to compare (one object with another).

- [REM. d. كَمَا may be prefixed adverbially to a verbal clause, like رَبَّمَا (§ 84, rem. b) and with just the same meaning, as اِنْتَظِرْنِي كَمَا آتَيْكَ وَارْقُبْنِي كَمَا أَلْحَقُكُ wait for me, perhaps I may come to thee, and look out for me, perhaps I may overtake thee ; قُلْتُ لِشَيْبَانَ أَدُنْ مِنْ لِقَائِهِ كَمَا تُغْدِي الْقَوْمَ مِنْ شَوَائِهِ I said to Šcibān, try to draw near to him (the ostrich), perhaps thou mayest procure a morning meal for the men with his roasted flesh.]
- B

64. Many words, which are obviously substantives in the accusative of place (see § 44, b), may be conveniently regarded in a certain sense as prepositions ; e.g. نَحْوُ, عِنْدُ, قَبْلُ, بَيْنُ, تَحْتَ, فَوْقُ, and دُونَ.

- C 65. نَحْوُ (the accusative of نَحَا the nomen verbi of نَحَا to go towards ; comp. § 82, g) means (a) towards a place, as ثَمَّ يَسِيرُونَ نَحْوُ خَرَجَ نَحْوَ مَكَّةَ then they will journey towards Jerusalem ; he set out towards, or in the direction of, Mekkah ; and (b) according to, as نَحْوَ قَوْلِهِ according to his saying, as he says (compare the use of ل in § 53, d).

- D 66. عِنْدُ (the accusative of عِنْدُ a side or quarter) signifies beside, near, by ; as عِنْدَ الْحَائِطِ at, near the wall ; وَكَانَ يَضَعُ عِنْدَهُ دِفَاتِرَ and he used to lay notebooks beside him ; وَيَنْبَغِي أَنْ لَا يَبْتَدِئَ الْكَلَامَ and he must not commence to speak before him unless with his permission. Used of time, it shows that something is closely connected with what took place at a particular time, by happening either simultaneously or immediately after ; as فَقَالَ عِنْدَ مَوْتِهِ and he

said as he was dying; **جِئْتُكَ عِنْدَ طُلُوعِ الشَّمْسِ** I came to thee at A
 sunrise; **عِنْدَ ذَلِكَ** whilst this took place or immediately after this took
 place, hereupon; **عِنْدَ مَا** whilst, during, or immediately after.—
 Further, **عِنْدَ**, like **مَعَ** (§ 57), implies [a] possession and [b] comparison;
 as (a) **مَا كَانَ عِنْدِي إِلَّا دِينَارٌ وَاحِدٌ** I had only a single *dīnār* by me;
مَا عِنْدَ النَّاسِ what the people have or possess; **لَا أَقُولُ لَكُمْ عِنْدِي**
خَزَائِنُ اللَّهِ I do not say to you, With me (known to me) are the hidden B
 things of God; **لِي عِنْدَ فُلَانٍ حَاجَةٌ** I want a thing of such a one;
عِنْدَهُ خَيْرٌ وَفَضْلٌ he possesses goodness and excellence. Hence you say
 of a woman **كَانَتْ عِنْدَ فُلَانٍ** she was married to such a one, in which
 signification it is a synonym of **تَحْتَ** (§ 68); (b) **عَلَى صَغَرِ بَنِي عِنْدَ سِنٍّ**
مُعَاذٌ notwithstanding his youth as compared with the age of *Mo'ād*;
مُلُوكُ الْأَرْضِ عِنْدَ اللَّهِ تُرَابٌ the kings of the earth are dust compared C
 with (lit. at the side of) God.—Lastly **عِنْدَ** (like the Latin *apud*,
 Fr. *chez*, and Persian **تَزْدِيكَ**) implies in one's mind, in his opinion;
 as **الْصَّوَابُ عِنْدِي مَا فَعَلَهُ مَشَايِخُنَا** the right thing in my opinion is
 what our *shèikhs* have done; **كَانَ عِنْدَهُ أَنَّ الْقُرْآنَ مَخْلُوقٌ**
عِنْدَكُمْ يَسْتَحِيلُ أَنْ يَفْعَلَهُ his opinion was that the *Kor'ān* was created;
 according to you it is impossible that He should do it.

REM. a. [**عِنْدَكَ** means *keep where thou art*, *take care*, and also D
advance.]—On the phrase **خُذْ زَيْدًا عِنْدَكَ زَيْدًا**, see § 35, b, δ,
 rem. b.—On the difference between **عِنْدَ** and **لَدُنْ** or **لَدَى**, see § 58,
 rem. b.

REM. b. **عِنْدَ** is sometimes (in modern Arabic generally) pro-
 nounced **عُنْدَ**, rarely **عُنْدَ**. It corresponds in form to the Heb.
לְעִמְדָא, but in signification also to **לִפְנֵי**.

- A REM. c. Nearly synonymous with **عِنْدَ**, in its local sense, is **قَبْلَ** (the accusative of **قَبْلَ** front), Lat. *coram, apud, penes*; as **حَاضِرٌ قَبْلَهُ** present before him; **لِي قَبْلَ فُلَانٍ حَقٌّ** I have a claim upon So-and-so; **فَمَالِ الَّذِينَ كَفَرُوا قَبْلَكَ مُهْطِعِينَ** and what (has come) to (for the unbelievers that they run hastily around thee? It also signifies towards, as **لَيْسَ الْبِرُّ أَنْ تُولُّوا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ** piety does not consist in your turning your faces towards the east and the west.
- B

67. **بَيْنَ**, between, among, is the accusative of the substantive **بَيْنٌ**, signifying intervening space, which may be regarded either as uniting or as separating two or more objects, whence **بَيْنَ** may be construed with verbs of either meaning; as **جَمَعَ بَيْنَنَا** he united us, **فَرَّقَ بَيْنَنَا** he parted us, lit. he united our separation and parted our connection; **أَلَّفَ اللَّهُ بَيْنَ قُلُوبِكُمْ** God has united your hearts.—If two

- C genitives follow **بَيْنَ**, and either or each of them is a pronominal suffix, the preposition must be repeated before the second, and the conjunction **وَ** inserted; as **بَيْنِي وَبَيْنَهُ** between me and him; **بَيْنَكُمْ وَبَيْنَ أَخِيكُمْ** between you and your brother. But if both are substantives, this is not usually done; as **بَيْنَ السَّمَاءِ وَالْأَرْضِ** between heaven and earth; **بَيْنَ حَرَّانَ وَالرُّهَّا** between Harrān and 'ar-Rukā (Edessa); **بَيْنَ الطُّوفَانِ وَبَيْنَ الْهَجْرَةِ** between the Flood and the Hīgra.—Instead of the simple **بَيْنَ**, we often meet with **مَا بَيْنَ** what is between, and **فِيمَا بَيْنَ** in what is between; as **وَاللَّبُّ مَا بَيْنَ** and the kernel between its two shells; **اِقْتَتَلُوا فِيمَا بَيْنَهُمْ** they fought with each other; [**بَيْنَ الْأَيَّامِ** or **فِيمَا بَيْنَ الْأَيَّامِ** in or during the space of several days]. Both **بَيْنَ** and **مَا بَيْنَ** are often used in the sense of both—and, and of partly—partly (*tam—quam, partim—*
- D

partim); as مَا بَيْنَ مَعْرُوفٍ وَمَجْهُولٍ *partly known and partly A unknown*; جَاءَنِي مَا بَيْنَ فَاقِيرٍ وَغَنِيٍّ *there came to me both rich and poor*; الْقَوْمُ بَيْنَ قَتِيلٍ وَأَسِيرٍ *the tribe was partly slain, and partly taken prisoners*; بَيْنَ بُرْدٍ وَمُجَسَّدٍ [*a garment made of a certain kind of cloth*] and sometimes dressed in a saffron robe. R. S.]. In such cases مَا بَيْنَ or بَيْنَ holds the place of a substantive expressing that which unites both objects as parts of one whole.—If we wish to indicate the entire interval between two B places or points of time, إِلَى is used before the second substantive; as بَيْنَ آيَومٍ *between el-Basra and Afekka*; بَيْنَ الْبَصْرَةِ إِلَى مَكَّةَ *between the second day of Šubāt and the eighth day of 'Adār*.—Observe the phrases [بَيْنَ أَظْهُرِهِمْ or بَيْنَ ظُهُرِهِمْ and بَيْنَ ظَهْرَانِهِمْ *in the midst of them*]; بَيْنَ يَدَيِ *before any one, in his presence, lit. between his hands*; as فَلَانَ *he kissed the ground before the caliph*; قَبَلَ الْأَرْضَ بَيْنَ يَدَيِ الْخَلِيفَةِ; C انْهَزَامَ الذِّئْبِ بَيْنَ يَدَيْهِ *I have sinned before thee*; أَخْطَأْتُ بَيْنَ يَدَيْكَ *the fleeing of the wolf before him (the dog)*; of time, مُصَدِّقًا لِمَا بَيْنَ *confirming what was before it (or preceded it)*; إِنَّهُ هُوَ إِلَّا نَذِيرٌ *he is nought but a warner to you before a severe punishment*; in the plural, وَيَضَعُهَا بَيْنَ *and he began to break up the fowls and to set them before us*. D

REM. From بَيْنَ are formed the conjunctive adverbs of time بَيْنَمَا and بَيْنَمَا *whilst*, which naturally exercise no influence upon the following clause; as بَيْنَمَا نَحْنُ نَرْقُبُهُ أَتَانَا *whilst we were watching for him, he came to us*; بَيْنَمَا نَحْنُ نَسُوسُ النَّاسَ *whilst we govern the people*; بَيْنَمَا نَحْنُ فِي الْحَدِيثِ *whilst we were conversing*; بَيْنَمَا النَّاسُ فِي أَسْوَاقِهِمْ *whilst the people are in their markets*. [Comp. Vol. i. § 362, b.]

- A 68. **تَحْتَ** (the accusative of **تَحْتُ** *the lower or under part*) signifies *below, beneath, under*, as **مَا تَحْتَ الْأَثَرِ** *what is beneath the soil*; **وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا** *and under it (the wall) was a treasure of theirs*; metaphorically, **سَارَ تَحْتَ اللَّيْلِ** *he travelled under (the shade of) night*; **تَحْتَ يَدِهِ**, or **تَحْتَ أَمْرِهِ**, *under his power or authority*. It is said of a married woman, **كَانَتْ تَحْتَ فُلَانٍ** *she was under (the authority of)* *So-and-so*, as **كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ** *they were under two righteous servants of ours* (viz. Noah and Lot).

REM. a. **تَحْتَ** has a diminutive **تُحَيْتَ** *a little below or under*.

- REM. b. Opposed to **تَحْتُ** is **فَوْقُ** (the accusative of **فَوْقُ** *the upper part*), with its diminutive **فَوْيُقُ**, signifying *above, over, upon*, as **فَوْقَ سَرَاةٍ أَذْهَمَ مُلْجَمٍ** *upon a well-beaten road*; **فَوْقَ مَوْرِ مُعَبَّدٍ** *upon the back of a bridled black (horse)*; **فَوْقَ الرَّأْسِ** *the turban is upon the head*; metaphorically, **وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ** *and He is the All-powerful over His servants*; **وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا** *and (I) will place those who have followed thee above those who have not believed*; **زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ** *we will add to them a punishment in addition to the punishment for their corrupt doings*; **فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ** *and if they be females more than two*; **فَعَلْ بِهَا فَوْقَ مَا فَعَلَ بِحَلَبَ** *he treated it worse than he had treated Aleppo*; **بَعُوضَةٌ وَمَا فَوْقَهَا** *a gnat and what exceeds it (in smallness or in largeness)*; **وَهُوَ دَابَّةٌ** *and it is an animal a little above the size of a cat*.

69. **دُونُ** (the accusative of **دُونُ** *what is beneath, under, less, or inferior*, related to **دَنَا** *to come near*, and **دَنُوٌ** *to be low or vile*), with its diminutive **دَوِينٌ**, and **مِنْ دُونِ**, in which combination **مِنْ** has a partitive force, signify *under, below, beneath*. They indicate:—

(a) That a person or thing dwells or is situated, or that an action A takes place, *below* some place, or *near* it; as دُونَ قَدَمِكَ خَدُّ عَدُوِّكَ *may the cheek of thy enemy be under thy foot*; إِنَّ بِالشَّعْبِ الَّذِي دُونَ in the ravine that is below Sēla' (there lies) a murdered man; مَصْرُفَهَا دُونَهَا مِنَ الْبِلَادِ انْتَقَوْا دُونَ صَنْعَاءَ *they met near San'ā: Egypt and the adjacent countries.*

(b) That one person or thing comes *near* or approximates to B another, especially a higher one (properly, stands under it, does not reach it); as فَأَلْحَقْنَا بِالْهَادِيَاتِ وَدُونَهُ جَوَاحِرُهَا *and he (the horse) made us overtake the foremost (of the herd), whilst near him were those of them that lagged behind*; هَذَا دُونَ ذَلِكَ *this is nearer than that*; اُدْنُ دُونَكَ *come nearer (to me)!* lit. *approach not far from yourself (towards me)*; دُونَكَ زَيْدًا *seize Zēid (who stands not far from you, see § 35, b, δ, rem. b)*; دُونَكَ الدِّرْهَمُ *take the dirham*; دُونَكُمْوهُ C *take ye him.*

REM. دُونَكَ and دُونَكُمْ, as interjections, are equivalent to أَمَامَكَ (see § 35, b, β) [and عِنْدَكَ, § 66, rem. α], *look out!* take care! [sometimes *advance!*] as دُونَكَ صِرَاعِي *beware of wrestling with me*; دُونَكُمْ لَا تُقِيلُوهُمْ *take care [or advance] (and) give them no quarter*; [دُونَكَ فَتَمَرَّسْ بِي *take care (or advance) and keep to me*].

(c) That one space, distance, or number, does not equal or D complete another; as: وَبَيْنَهُمَا دُونَ رَمِيَةِ حَجَرٍ *and between them there was less than a stone's throw*; لَيْسَ فِيهَا دُونَ خَمْسِ أَوْاقٍ صَدَقَّةٌ *there is no poor-rate (to be exacted) on what is under (or less than) five ounces*; لَنْ نَقْبَلَ لِمَسْعُودٍ دُونَ عَشْرِ دِيَّاتٍ *we will not accept for Mus'ūd less than ten fines for homicide.*

(d) That one thing is smaller or worse than another; as: النَّحَّاسُ *الْأَفْضَلُ مِنَ النُّحَّاسِ* *copper is of less value than silver,*

A *and iron of less value than copper*; **الَّذِي يَقُومُ بَعْدَكَ دُونَكَ** *he who shall arise (as king) after thee, will be inferior to thee*; **وَمِنْ دُونِهِ عِزُّ الْعَلَى** *and magnificent splendour in the retinue of princes is less (glorious) than it (learning).*

(e) That a quality which belongs to one person or thing is not possessed by another, and that the latter is therefore in this respect
B *opposed to the other*: as **بَعْضُهُمُ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ** *some of them are good, and some of them not so (lit. and some of them remain under that, do not attain to that quality)*; **إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ** *verily God will not forgive the joining of other gods with Himself, but He will forgive what is other than that to whom He pleaseth**: **وَمِنْ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا** *and of the evil spirits some who should dive for him (into the*
C *sea) and do work other than that.* In this sense **دُونَ** is equivalent to **غَيْرَ** (see § 82, d). [Hence it can also signify *beyond, of higher quality*, as in the last quoted sentence, where it may be rendered by *and still greater works*. Likewise when a man has said **إِنَّ زَيْدًا لَشَرِيفٌ** *verily, Zeid is a noble man*, another replies **وَدُونَ ذَلِكَ** *and above that*;
تَقْوَى بِدُونِ مَا يَقْوَى بِهِ عَلِيٌّ *thou art more powerful than 'Alī.* D. G.]

(f) That a person or thing is excluded or excepted, neglected or
D *postponed (properly that the action affects him or it to a less degree than it does another)*; as **يَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ** *he invokes, to the exclusion or neglect of God, what can neither injure him nor benefit him*, he invokes what can neither etc., but not God;
أَهْلُ هَذِهِ الْمَدِينَةِ يَعْبُدُونَ الْأَصْنَامَ مِنْ دُونِ اللَّهِ *the people of this city*

* [Many interpreters render the words **وَمِنْهُمْ دُونَ ذَلِكَ** by *and others (that are) below them*, and **مَا دُونَ ذَلِكَ** by *and what is less than that*. Compare Fleischer, *Kl. Schr.* i. 417.]

worship idols and not God; وَلَا نَصِيرَ A
 ye have no patron and no helper except God; عَمِلْتُمْ بِأَحَدِهِمَا دُونَ الْآخَرِ
 ye act according to one of these two (rules), but not the other; هَذَا لِي
 مِنْ دُونِكَ this belongs to me exclusively of thee, thou hast no part or
 share in it; يَنْبَغِي أَنْ يَخْتَارَ الْعَتِيقُ دُونَ الْمُحْدَثَاتِ he ought to choose
 the old in preference to the new; وَأَمَّمْتُ دُونَ الْأَنَامِ طَرًّا and he sought
 you out in preference to all other men.—Here must also be mentioned B
 دُونَ الْجَهْرِ مِنْ دُونَ, and the rarer بِدُونِ, in the sense of *without*; as دُونَ
 لَيْسَ أَكْتَسَابُ الْأَمَالِ دُونَ مَشَقَّةٍ wealth without speaking loudly;
 cannot be acquired without trouble; إِنَّ الْأَسْنَادَ لَا يَتَأْتَى بِدُونِ طَرَفَيْنِ
 مُسْنَدٌ وَمُسْنَدٌ the 'isnād, or relation of attribution, cannot be
 effected without two extremes, an attribute, or predicate, and a subject;
 يَأْخُذُهَا تُجَّارُ بِلَادِ الْمَعْبَرِ بِدُونِ ثَمَنِ C
 of Malabar take them without (paying any) price (for them); فَلَا مَجْدَ
 يُبْنَى بِدُونِ الْجِهَادِ وَلَا جُهْدٌ يُغْنَى بِدُونِ الْقَدَرِ
 for no glory is built up without a hard struggle, and no effort is of avail without the decree
 (of fate in thy favour, الْقَدَرُ in rhyme for الْقَدَرِ).

(g) That one object is placed before another, either (a) as a
 hindrance or obstacle to prevent a person from getting at it, or (β) as
 a protection to defend it from some one; e.g. دُونَ ذَلِكَ جَمْرُ الْعَصَا D
 before this there are the coals of the ḡaḍā and the stripping
 of the ḡatād, that is to say, before you can obtain this, you have many
 serious obstacles to surmount (the wood of the ḡaḍā being noted for
 its long retention of fire, and the ḡatād for the number and size of its
 thorns); إِنَّ مَزَارَهَا قَرِيبٌ وَلَكِنْ دُونَ ذَلِكَ أَهْوَالٌ the time or place for
 visiting her is near, but there are many terrors in the way; لَيْسَ دُونَهُمْ
 وَكَانَ مَجْتَبًى there is no curtain or barrier in front of them;

- A *إِنَّ أَمْرَ الْقَيْسِ جَرَى إِلَى مَدَى* *my shield (or protection) against those whom I feared was three persons*; *وَأَعْتَاقَهُ حِمَامُهُ دُونَ أَلْمَدَى* *Imru' u 'l-Kais ran for a goal, but death intercepted him before he reached that goal*; *دُونَ النَّهْرِ جَمَاعَةٌ* *before (thou reachest) the river, there is a number of men (to be encountered)*, &c. *قَبْلَ أَنْ تَصِلَ إِلَى النَّهْرِ*. Hence verbs signifying to shut a door against one, to fight for one, and the like, are construed with *دُونَ* (compare § 49, a); e.g. *ثُمَّ ضَرَبَ إِلَى جَنْبِهَا فَبَعَثَهَا وَقَامَ دُونَهَا* *then he struck her (the camel) on the side, and made her get up, and stood in front of her (to prevent any one from touching her)*; *قَاتَلَ دُونَهُمْ سَاعَةً* *he fought for, or in defence of, them for some time*; *إِنَّ الْمَحَبَّ الصَّادِقَ يَذُلُّ* *a true friend gives up his life for his friend*; *اللَّهُمَّ إِلَّا أَنْ تَقْدَرَ نَارُ الْجُوعِ وَتَحُولَ دُونَ الْجُوعِ* *unless indeed the fire of hunger burn and stand in the way of sleep*. In this case *دُونَ* is synonymous with *أَمَامَ* *in front of, before*.—Hence too it often denotes *on this side of (cis, citra)*; as *جَمِيعُ مَا دُونَ جِيحُونَ* *all the region on this side of the Oxus*; in which case it is opposed to *وَرَاءَ* *behind, beyond*, as *مَا وَرَاءَ النَّهْرِ* *Transoxania (lit. what is beyond the river Oxus)*.

REM. Other important words belonging to this class of prepositions are :—

- D (a) *قَبْلَ مَوْتِهِ* *before his death*; *يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا* *O would that I had died before this!* *وَأَعْلَمُ مَا فِي الْيَوْمِ وَالْأَمْسِ قَبْلَهُ* *and I know what happened to-day and yesterday before it*; *قَبْلَ التَّهْدِيدِ* *before threatening (without waiting to threaten)*; *قَدِمَ مَكَّةَ قَبْلَ الْمَدِينَةِ* *he came to Mekkah before (his coming to) *El-Medīna*.—Opposed to it is *بَعْدَ*, diminutive *بُعِيدَ* *after*; as *بَعْدَ ثَلَاثَةِ أَيَّامٍ* *after three days*; *بَعْدَ*

مَجِيئِكَ after thy arrival; **بَعْدَهُ** after him, i.e. after his departure, A
or after his death; **قَدْ تَغَيَّرْتَ بَعْدِي** thou hast become changed after
me, i.e. after I parted from thee, since I last saw thee, = **بَعْدَ عَهْدِي**
فَمَا ذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ; بِكَ (when the truth is gone), but error? [Tropically **فُلَانٌ كَرِيمٌ**
وَهُوَ بَعْدَ هَذَا أُدِيبٌ So-and-so is generous and moreover well
educated. A synonym of **بَعْدَ** is **غَبَّ**.]

(b) **أَمَامَ** and **قُدَّامَ**, before, of place; as **لَا يَمْشِي أَمَامَهُ** that he B
should not walk before him; **قَبْرُهُ قُدَّامَ الْأَبَابِ** his grave is before the
gate; **قُتِلَ فِي حِصَارِ قَلْعَةِ سَابُورَ قُدَّامَ الْأَمِيرِ** he was killed at the
siege of the castle of Sabūr before the emīr (in his presence, =
بَيْنَ يَدَيْهِ); tropically, **الصَّلَاةُ أَمَامَكَ** the (time of) prayer is before
thee; **بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجَرُ أَمَامَهُ** nay, but man wishes to go on
in his wickedness (in the time that is) before him. [On the use of
أَمَامَكَ as an interjection see § 35, h, β.] C

(c) **وَرَاءَ** behind; as **دَخَلَ عَنَتْرَ وَرَاءَهَا** Antar came in behind her
(her back being turned to him); **فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ** they cast it
behind their backs; **مَا وَرَاءَكَ** what is behind thee? i.e. what news
dost thou bring? hence beyond (Lat. trans, ultra), opposed to **دُونُ**
(see § 69, g, at the end); and relating to time, after, as **وَيَكْفُرُونَ**
بِمَا وَرَاءَهُ but they disbelieve in what (hath been sent down or revealed)
after it (the Pentateuch); tropically, beyond, besides, more than,
وَمَا وَرَاءَ ذَلِكَ بُلْعَةُ مَجْلِسٍ but anything beyond this (merely) serves D
to (make a show in) society; **وَأَحَلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ**
and He hath permitted you, besides this, to seek out (wives) by means
of your wealth; **فَمَنْ أَتَبَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ** but they who
desire more than this, are transgressors. [On the use of **وَرَاءَكَ** as
an interjection, see § 35, b, β.]—Synonymous with **وَرَاءَ** is **خَلْفَ**
behind, after; as **وَالشَّعْرُ يُسْحَبُ خَلْفَ ظَهْرِهَا** and her hair hung

- A down to the ground behind her back; *فَقُمْتُ لِأَعْدُو خَلْفَهُ* and I got up to run after him; *كَيْفَ مَضَيْتَ خَلْفَهَا إِلَى الشَّطِّ* how thou wentest after her to the bank; *فَجَعَلْنَاهَا نِكَالًا لَهَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا* and we made them a warning to their contemporaries and to those after them; *وَإِذَا لَا يَلْبَثُونَ خَلْفَكَ إِلَّا قَلِيلًا* and in that case they would not have tarried after thee but a little.
- B (d) *حَوْلَ* around; as *فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ* and after it (the fire) has lighted up the space around him; *ثُمَّ لَنُحْضِرَنَّ حَوْلَ جَهَنَّمَ جُثِيًّا* then we will set them around Hell on their knees; *طَافَ حَوْلَهُ* he went round it (the temple); *حَوْلَهُ جَمَاعَةٌ مِنَ النِّجَارِ* around him were a number of women.—*وَسَطَ* in the midst of, in, among; as *وَسَطَ رَوْضَةً* in the midst of a garden; *وَسَطَ أَلْيَارَافَ* among the reeds; *وَسَطَ الدِّيَارِ* among the houses.
- C

70. Compound prepositions, though by no means rare in ancient Arabic, are more common in the later stages of the language. The first part of the compound is generally *مِنْ*, and the second part another so-called preposition, now however no longer in the accusative, but in the *genitive*. Such are :—

- (a) *مُحَمَّدٌ هُوَ الْمَخْصُوصُ مِنْ بَيْنِ كَافَّةٍ* (Heb. מִבֵּין כָּל); as *أَلْخَلْقِ بِأَفْضَلِ وَالْكَمَالِ* Muhammad is the one preeminently distinguished among all mankind for excellence and perfection (lit. from among all mankind); *مِنْ بَيْنِ يَدَيْهِ* from his presence (lit. from between his hands); *مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ* from before them and behind them; *فِي آذَانِنَا وَقَرٍّ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ* in our ears is hardness of hearing, and between us and thee there is a partition-wall. In this last example *مِنْ* is partitive, the literal meaning being: *and in a part of the space between us and thee, etc.*
- D

(b) *جَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا* *he placed immovable (mountains) upon it (the earth);* *طَلَعَ مِنْ فَوْقِ* *ascended the hill and descended by the other side (lit. behind it);* *جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ* *gardens under (the trees of) which streams flow.* In these examples *مِنْ* is partitive; the mountains form a part of what is raised above the earth; the man ascends a part of the hill-side, and descends by a part of the other side; the streams occupy a part of the space under the trees.

(c) *الَّذِينَ مِنْ قَبْلِكُمْ* *those who were before you;* *مِنْ قَبْلِ صَلَاةِ الْفَجْرِ* *before the morning prayer;* *ثُمَّ* *بَعَثْنَاكُم مِّنْ بَعْدِ مَوْتِكُمْ* *then we brought you again to life after your death;* *فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ* *and there has come after them an evil generation.* Here again *مِنْ* is partitive, in a portion of the space of time before or after.

(d) *مِنْ عِنْدِ* (Heb. מִן עֵינֵי) and *مِنْ لَدُنْ* (but not *لَدَى*); as *هَذَا مِنْ عِنْدِ اللَّهِ* *this is from (lit. from the side of, from beside) God;* *قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا* *she came from him;* *هَبْ لَنَا* *now hast thou obtained from me an excuse (for leaving me);* *مِنْ لَدُنْكَ رَحْمَةً* *give us mercy from (lit. from beside) Thee.*

(e) *كَانَ أَمِيرًا بِالشَّامِ مِنْ قِبَلِ عُثْمَانَ* *he was governor of Syria for 'Otmān (lit. from beside 'Otmān, with whom lay the option of sending him as such);* *قَدِمَ عَلَيْهِ جَوَابُ كِتَابِهِ مِنْ قِبَلِ* *أَبِي بَكْرٍ* *there came to him an answer to his letter from (Fr. de la part de) 'Abū Bêkr;* *سَلَامٌ مِنْ قِبَلِي عَلَى مَنْ تَيَمَّنْتَنِي بِظَرْفِهَا* *peace be from me (Fr. de ma part) upon her who has enslaved me by her pleasing address.*

- A (f) *مِنْ وَرَاءَ جُدُرٍ* as *مِنْ خَلْفٍ* : *as from behind walls* ; *إِنَّهُ جَالِسٌ مِنْ وَرَاءَ السِّتَارَةِ يَشْرَبُ* *he is sitting behind the curtain drinking* (*مِنْ* partitive) ; *مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ* *from before them and behind them* (see a) ; *وَنَزَلَ مِنْ خَلْفِهِ* *and he descended by the other side of it* (the hill, see b).

- (g) *وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ* as *مِنْ حَوْلٍ* ;
 B *and if thou hadst been harsh and hard-hearted, they would have dispersed from around thee* ; *وَتَرَى الْمَلَائِكَةَ حَاقِّينَ مِنْ حَوْلِ الْعَرْشِ* *and thou shalt see the angels surrounding the Throne* (*مِنْ* partitive).

REM. a. We have already spoken of *مِنْ عَنْ*, § 49, rem. c ; *مِنْ مَعَ*, § 57, rem. ; *مِنْ عَلَى*, § 59, rem. b ; *مِنْ دُونِ*, § 69 ; *بِدُونِ*, § 56, rem. c, and § 69, f' ; *بِغَيْرِ مِنْ غَيْرِ*, and *بِلا*, § 56, rem. c.

- C REM. b. Other prepositions are occasionally found in composition, as *مُذْ لَدُنِ الصُّبْحِ إِلَى أَنْ تَزُولَ الشَّمْسُ* *from the morning until the sun declines* ; [*فَارَقَنِي لِمَنْذُ أَمْسٍ هَذَا الْيَوْمِ* *he left me since yesterday*] ; especially *إِلَى* in the compounds *إِلَى دُونِ*, *إِلَى عِنْدِ*, *إِلَى وَرَاءَ*, which are, however, condemned by the grammarians.

- D REM. c. The preposition is very rarely omitted, especially by a poet, and the genitive notwithstanding retained ; as *كَيْفَ أَصْبَحْتَ عَلَى خَيْرٍ* *how art thou this morning ? quite well*, for *خَيْرٍ* [or *بِخَيْرٍ*] ; *إِذَا قِيلَ أَيُّ النَّاسِ شَرُّ قَبِيلَةٍ أَشارَتْ كُلَيْبٌ بِأَلْأَكْفِ الْأَصَابِعِ حَتَّى تَبْدَحَ* *when the question is asked, Who of mankind are worst as a tribe ? the fingers point with the hands to Kul'ib (for كُلَيْبٌ إِلَى كُلَيْبٍ) (أشارَتْ إِلَى كُلَيْبٍ) حَتَّى تَبْدَحَ* *until he became haughty, and ascended the heights (of pride), for فَأَرْتَقَى إِلَى الْأَعْلَامِ*.

REM. *d.* The preposition is likewise very rarely separated by A another word from the substantive which it governs; as **إِنَّ عَمْرًا لَا خَيْرَ فِي الْيَوْمِ عَمْرٍو** *as for 'Amr, there is no good in 'Amr to-day,* instead of **وَلَيْسَ إِلَىٰ مِنْهَا النَّزُولِ سَبِيلٌ : لَا خَيْرَ الْيَوْمِ فِي عَمْرٍو** *and there is no way (or means) to get down from it, for* **إِلَىٰ النَّزُولِ مِنْهَا :** *for* **اِشْتَرَيْتُهُ بِوَاللَّهِ دِرْهَمٍ** *I bought it, by God, for a dirham,* instead of **وَاللَّهِ بِدِرْهَمٍ.**

REM. *e.* Sometimes, by a more concise and bolder construction B [تَوَسَّعُ or اتَّسَاعُ], the accusative is used instead of a preposition with the genitive (especially لِ); as **دَخَلْتُ الْبَيْتَ** *I entered the house,* for **فِي الْبَيْتِ** or **إِلَىٰ الْبَيْتِ** *I inhabited, or dwelt in, the house,* for **فِي الدَّارِ** *and many a day we met face to face Sulëim and 'Amir,* for **فِيهِ** *for* **هَدَيْتُهُ : فَلْيَصُمْ فِيهِ** *therefore whosoever of you shall be* C **حَامٍ الْقِتَالِ : || إِلَىٰ الطَّرِيقِ** *or لِلطَّرِيقِ* *I showed him the way* **فِي الطَّرِيقِ** *for* **كَمَا عَسَلَ : فِي الْقِتَالِ** *he held back in battle (through cowardice), for* **فِي الطَّرِيقِ** *as the fox trots along the path, for* (see § 44, *b*, rem. *a*); **إِلَىٰ الشَّامِ** *he went to Syria,* for **ذَهَبَ الشَّامَ** ; **وَأَخْفَى الَّذِي لَوْلَا الْأَسَى لَقَضَانِي** *and I hide (within me) that which,* D **لَقَضَىٰ عَلَىٰ** *were it not for patience, would be the death of me, for* **نَأَىٰ صَاحِبِي وَقَرِيبِي** *my friends and relatives were far from me,* or *kept aloof from me,* for **نَأَىٰ عَنِّي** *أَمَرْتُكَ الْخَيْرَ فَاَفْعَلْ مَا أَمَرْتُ بِهِ : نَأَىٰ عَنِّي* *I bade thee do good, do therefore as thou wast bidden, for* **بِالْخَيْرِ** ; **مِنْ ذَنْبِي** *I ask pardon of God for my sin, for* **أَسْتَغْفِرُ اللَّهَ ذَنْبِي** ; **وَأَخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا** *and Moses chose from his people* **مِمَّنَّا الَّذِي اخْتِيرَ الرِّجَالُ سَمَاحَةً : مِنْ قَوْمِهِ** *of us*

- A *was he who was chosen from among men for (his) generosity, for*
 بَغَى لَهُ he sought the thing for him, for *مِنْ الرِّجَالِ*;
 وَإِذَا كَالُوهُمْ صَدْتُ لَكَ I caught game for thee, for *صَدْتُكَ صَيْدًا*
 and when they measure unto them or weigh
 unto them, they give less (than is due), for *أَوْ وَزَنُوهُمْ يُخْسِرُونَ*;
 كَالُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ and I have gathered for thee mushrooms
 of different kinds, for *وَلَقَدْ جَنَيْتُكَ أَكْمُوا وَعَسَاقِلَا*
 (عَسَاقِلَ in rhyme for *جَنَيْتُكَ*);
 B *but we made ready noble spirits to*
 encounter these (calamities), for *وَلَكِنْ رَحَلْنَا نَفوسًا كَرِيمَةً*
he (the wild
he-ass) passed the summer with them (the she-asses), for تَصَيَّفَ مَعَهَا.

REM. f. As we have seen above, *لَدُنْ* and *مِنْذُ* or *مِنْذُ* may be directly connected with a following proposition (§§ 58 and 61).

The other prepositions require the interposition of *أَنَّ*, *أَنْ*, or *مَا*;
 as *عَلَى أَنْ تَأْجُرَنِي ثَمَانِي حَجَاجٍ* until I grew up; *إِلَى أَنْ كَبُرْتُ*

- C *on condition that thou wilt be my hired servant for eight years;*
notwithstanding that old age hath come upon me;
 عَلَى أَنْ تَأْجُرَنِي ثَمَانِي حَجَاجٍ *and He is exalted above having any equal;*
 وَعَلَا عَنْ أَنْ يَكُونَ لَهُ نَظِيرٌ
 (contented poverty is) better and more honourable for me than to see gifts of
 the base hung round my neck; *أَرَى مِنَّا مَعْقُودَةً لِلنَّاسِ فِي غُنْقِي*
 though it is easier to destroy than to build; *أَنْ أَتَدْمَأْسَهُلَ مِنَ الْبِنَاءِ*
 ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ
 D *that was because they used to disbelieve in the signs of God;*
 بَعْدَ مَا أَفْنَانُ رَأْسِكَ كَالثَّغَامِ الْمَخْلِسِ
 head have become like the gray tagām (a plant); *قَدْ دَفَنَهَا التُّرَابُ مِمَّا*
 the dust has stopped up these wells since the wind has swept the dust over them;
 بَعْدَ مَا قَضَى *after ('Ibn) Haubar perished on the*
battle-field; that was because they disobeyed; كَمَا

أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا *as we sent an apostle to Pharaoh.*—A
 مَا is often inserted after مِنْ. عَنْ. بِ, without affecting their
 regimen [and is therefore called مَا الزَّائِدَةُ]: as مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا *they were drowned because of their sins*; عَمَّا قَلِيلٍ لِّيُصْبِحُنَّ نَادِمِينَ *after a little (while) they will become repentant*; فِيمَا رَحِمَهُ مِنَ اللَّهِ *by the mercy of God thou hast been gentle unto them.* After
 كَ this use of مَا is very rare (see § 63, rem. a). Compare מִזְ (i.e. מִה) in Hebrew; as בְּמִזְ-שָׁרָר (Job ix. 30, Kēri), בְּמִזְ-אֶפְלַל B
 (Ps. xi. 2), לְמִזְ-הָרָב (Job xxvii. 14), בְּמִזְ-אֶבֶן (Exod. xv. 5).

[REM. g. Before أَنْ and أَنَّ the prepositions are often omitted,
 as لَوْ نَظَرْتُ إِلَيْهَا فَإِنَّهُ أُخْرَى أَنْ يُؤَدَّمَ بَيْنَكُمَا *thou mightest have a look at her (before marrying her), for this affords a better chance of a good understanding between thee and her (for أُخْرَى بِأَنْ*;
 أَيْغَلَبُ *(أُخْرَى بِأَنْ*;
 أَحَدُكُمْ أَنْ يُصَاحِبَ النَّاسَ مَعْرُوفًا *is any one of you unable to* C
associate with men kindly? (for عَلَى أَنْ, lit. is he overpowered so as to be unable?); لَقَدْ أَثَرْتُ أَنْ أَفْعَلَ كَذَا *I have assuredly purposed to do such a thing (for عَلَى أَنْ*;
 فَتَرَامِي بِهِ الْأَمْرُ أَنْ صَارَ لِخَدِيجَةَ *and his affair led eventually to his becoming the property of Hādīga*
 (for إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا *see! God is not*
 أَشَامَهُ أَنْ يُسَاطِرَ *ashamed to use a parable (for مِنْ أَنْ*. See also § 49, d, rem. and § 167, rem. h.

On the omission of the preposition along with the suffix in D relative sentences, see § 175, c. D. G.]

B. THE NOUN.

1. The Nomina Verbi, Agentis and Patientis.

71. As we have already spoken of the idea of the *nomen verbi* or abstract verbal noun (Vol. i. § 195), of its use as الْمَفْعُولُ الْمَطْلُوعُ or objective complement of the verb (§ 26), and of its rection, in so far

- A as it possesses verbal power (§§ 27--29), we have now only to remark that it is not (as might at first sight appear) rendered definite by the very nature of its idea, and, in consequence, able to dispense with the article in order to become definite; but is, on the contrary, like other nouns, indefinite, when it stands without the article. E.g. قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ *to fight in it* (one of the sacred months) is (a) great (sin), but to turn (others) away from the path of God, and not to believe in Him and (to prevent access to) the sacred mosque, and to turn His people out of it, is (a) greater (sin) in the sight of God (قِتَالٌ a fighting, not the fighting, and so with وَصَدٌّ and كُفْرٌ);
- B the اِطْلَاقُ مَرَّتَانٍ فِيمَا سَاكَ * بِمَعْرُوفٍ أَوْ تَسْرِيحُ بِإِحْسَانٍ *the divorce may take place twice* (and the woman be taken back after each time), but after that ye must either retain (your wives) with kindness or dismiss (them) with benefits (الطَّلَاقُ the divorce, اِمْسَاكَ a retaining,
- C لا يَسْتَطِيعُونَ لَهُمْ نَصْرًا or مَنْ نَصْرٍ whereas النَّصْرُ would mean, they are not able to give them the help necessary in the particular case). تَسْرِيحُ a dismissing);

72. Of the rection of the *nomina agentis* and *patientis* or concrete verbal nouns, in so far as they possess verbal power, we have already treated in §§ 30--32. They designate the person or thing, to which

- D the verbal idea attaches itself as descriptive of it; e.g. اَلْبَاعِثُ *the exciting cause, the motive*; اَلْمَانِعُ *the hindering object, the hindrance*.

Now, as both the person or thing and the verbal idea are something firm and abiding, it follows that the concrete verbal noun indicates a lasting and continuous action on the part of an agent or passion on that of a patient. This idea it possesses in common with the Imperfect (see § 8), to which it is often related in outward form (see Vol. i. § 236, with rem. a). The difference between them is, that

* Viz. فَاُولَٰئِكَ (هُوَ) اِمْسَاكَ or فَاِمْسَاكَ وَاجِبٌ.

the concrete verbal noun designates a person or thing, to which the A verbal idea closely attaches itself and consequently remains immovable; whilst the Imperfect, as a *verbum finitum*, expresses the verbal idea as movable and indeed in constant motion*. The employment of the concrete verbal noun as a perfect results from its use as a fixed immovable substantive.

73. To what *point of time* this lasting and continuous state of the agent or patient, as designated by the *nomen verbale concretum*, is to be referred, can be deduced only from some other word in the B sentence, which points to a specific time, from the nature of the thing or the character of the thought, or from the connection of the context. The *nomen agentis* or *patientis* itself does not include the idea of any fixed time. [Comp. § 30, a.]

(a) In a clause that is *not circumstantial* [comp. § 183], whether it be absolute or dependent upon another clause, the concrete verbal noun shows that the verbal idea contained in it refers either to the present, the proximate future, or the future in general. E.g. زَيْدٌ نَاكِحٌ ابْنُهُ عَدَا زُبَيْدَةَ Zèid's son is to be married to-morrow to Zubèida C (the reference of نَاكِحٌ to the proximate future is shown by عَدَا); أَنَا قَاتِلُهُ I am going to kill him; أَنَا قَاتِلُكَ I will kill you (ego te interficiam); هِيَ مَحْمُودَةٌ [this man must be killed; she is praiseworthy]; (in these four examples the context fixes the meaning); وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُحْزِي الْكَافِرِينَ and know that ye shall not escape God, and that God will put the D unbelievers to shame; الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ who think that they shall meet their Lord: قَدْ أَطْرَقَ يُنْظَرُ مَا هُمْ صَانِعُونَ he kept

* The Arab grammarians ascribe to the finite verb, in general, the idea of الْحُدُوثُ the becoming new, the coming into existence of the act; to the imperfect, in particular, that of التَّجَدُّدُ constant renewal or repetition (see § 8); to the verbal noun, that of الثَّبُوتُ, or الثَّبَاتُ, fixedness, immobility.

A *silence in order to see what they would do* (the reference of صَانِعُونَ to the future results from يَنْظُرُ).

REM. a. When the perfect كَانَ is prefixed to a concrete verbal noun which refers to the future, the idea of futurity is transferred to a past time; as أَمْرٌ كَانَ مَفْعُولًا *a thing which should have been done* (equivalent to أَمْرٌ أَنْ يَفْعَلَ); (أَمْرٌ كَانَ حَقِيقًا أَنْ يَفْعَلَ) *quid futurum esset si etc.* Compare the

B composition of the imperfect with كَانَ, § 9.

[REM. b. Verbal adjectives of the form فَعِيلٌ with a passive sense may refer also to the future, as بِسِلَاحٍ مَّا يُقْتَلَنَّ الْأَقْتِيلُ *by one or another weapon will certainly be killed whosoever is destined to be killed*; أَنَا ابْنُ الذَّبِيحَيْنِ *I am the son of the two intended victims.*]

(b) But if the concrete verbal noun stands in a *circumstantial* clause (حَالٌ), the state which it describes belongs to the same period of time as the verb in the leading clause. E.g. أَنشَدَ وَهُوَ مَحْبُوسٌ بِمَكَّةَ *he recited, whilst he was in prison at Mekkah, (the following verses)*; جَدُّ الْمَهْدِيِّ فِي الْهَرَبِ وَقَدِمَ طَرَابُلُسَ الْغَرْبِ وَزِيَادَةُ اللَّهِ مُتَوَقِّعٌ عَلَيْهِ *el-Mahdī fled with all speed and reached Tarābulus (Tripolis) in North Africa, whilst Ziyādetu'llāh was constantly on the look-out for him*; وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى *and whoso turns himself wholly towards God, whilst he does good, has laid hold on the surest handle.* In such subordinate clauses the imperfect is used in almost the same way as the concrete verbal noun (§ 8, c).

74. In like manner, the concrete verbal noun refers to the same period of time as the verb with which it is connected, when it is annexed to the verb as an *adverbial accusative*. This may happen even when the subjects are different (§ 44, c). E.g. قَوَّيْتُ الشُّورَ هَارِبًا

the ox turned his back fleeing; سَافَرَ بَارِيًّا أَخُوهُ الْقَوْسَ he set off whilst A
his brother was shaping the bow; خَرَجَ قَاعِدًا أَبُوهُ he went out whilst
his father was seated; لَقِيتُ السُّلْطَانَ عِنْدَهُ بَاكِيًا I met the sultan in
his house weeping; كُنْتُ فِي الْبُسْتَانِ زَاهِرًا it was in bloom; وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا
and whoso shall rebel against God and His Apostle, and shall transgress His ordinances, He shall make him enter into fire, to
abide in it for ever (here the حَال or circumstantial term, خَالِدًا فِيهَا. B
 is not a حَال مُقَارِنٌ, or *hāl* which indicates a state present at a
 past time, but a حَال مُقَدَّرٌ, or *hāl* which indicates a future state
 [comp. § 44, c, rem. a]). The same is the case after يَبْقَى to remain,
 دَامَ to last, continue, لَا يَزَالُ he will not cease, and the like (see § 42, a):
 as لَمْ يَزَلْ قَاعِدًا he did not cease sitting; لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ
 عَلَى الْحَقِّ إِلَى يَوْمِ الْقِيَمَةِ a part of my people shall not cease to
 hold fast the truth till the day of the resurrection: مَا دَامَ الرُّوحُ C
 سَاكِنًا فِي الْجَسَدِ as long as the spirit continues to dwell in the
 body: فَبَقِيَ مُتَحَبِّرًا he remained in amusement; ذُو الْعِلْمِ يَبْقَى
 عِزُّهُ مُتَضَاعِفًا the reputation of the learned shall continue multiplied
 (after his death). The Imperfect is also used after these verbs in many
 cases [§ 42, rem. f], with this difference, that the Imperfect designates
 the constantly repeated action, the concrete verbal noun the lasting
 condition of the agent; as قَعَرَ مَغَارَتَهُ فِي السُّكُونِ he did not cease to restrict himself to sitting quietly at the bottom of his
 cave; وَلَمْ يَزَلْ يُنْعِمُ النَّظَرَ فِيهَا and he did not desist from investigating
 it carefully (يُنْعِمُ يُنْعَمُ). Compare § 8, c.

REM. The concrete verbal noun is sometimes annexed, like the
 imperfect (§ 9), to the verb كَانَ, to express the praesens praeteriti

- A or Greek and Latin imperfect; as *كَانَ نَازِلًا* *he was dwelling*; *كَانَتْ مَرْكُوزَةً* *they (the spears) were sticking in the ground* (*كَانَتْ تُرْكُزُ* would mean *they were stuck into the ground*).

2. The Government of the Noun.

The Status Constructus and the Genitive.

75. The idea of one noun is very often more closely determined
 B (*يَتَخَصَّصُ*) or defined (*يَتَعَرَّفُ*) by that of another*. When this is the case, the noun so defined is shortened in its pronunciation by the omission of the *tênwin*, or of the terminations *نِ* and *نَ* (Vol. i. § 315), on account of the speaker's passing on rapidly to the determining word, which is put in the genitive. The determined noun is called by the Arab grammarians *الْمُضَافُ* *the annexed*; the determining noun, *الْمُضَافُ إِلَيْهِ* *that to which annexation is made or to which another word is annexed*; and the relation subsisting between
 C them is known as *الْإِضَافَةُ* *the annexation*. European grammarians are accustomed to say that the determined or governing word is in the *status constructus*.

- REM. The Arab grammarians speak of two kinds of annexation. The one is called *الْإِضَافَةُ الْحَقِيقِيَّةُ* *the proper or real annexation*, *الْإِضَافَةُ الْمُعْنَوِيَّةُ* *the logical annexation*; the other, *الْإِضَافَةُ غَيْرُ الْحَقِيقِيَّةِ* *the improper annexation*, *الْإِضَافَةُ غَيْرُ الْهَضَةِ* *the impure annexation*, or *الْإِضَافَةُ اللَّفْظِيَّةُ* *the (merely) verbal or grammatical annexation*. The latter consists in this, that an adjective, a participle active intransitive, or a participle passive, takes a definite noun in the genitive instead of

* [The *تَخْصِصُ* consists in qualifying an indefinite noun by an adjective, or an expression equivalent to an adjective, as a preposition with a genitive, or the genitive of an undefined noun, *بِتَعْرِيفُ* is the defining of the noun by the genitive of a defined noun.]

an indefinite *tamiz*-accusative (see § 44, *e*) ; or that the participle A active of a directly transitive verb, being used with the meaning of **الْمُضَارِعُ** or the Imperfect (see § 30, *a*), takes the object in the genitive instead of the accusative. In both cases the genitive is only a looser, representative construction, instead of the stricter accusative, and consequently exercises no defining or limiting power (**تَعْرِيفُ** or **تَخْصِصُ**) upon the preceding governing word (see § 89). We have here to deal almost exclusively with the real annexation.

76. By the genitive is indicated : (*a*) the person to whom [or the B thing to which] the quality designated by the governing word belongs, as **حِكْمَةُ اللَّهِ** *the wisdom of God*; [**صَفَاءُ الْمَاءِ** *the limpidness of the water*;] (*b*) the material of the form and the form of the material, as **فِصَّةُ بَيْضَةٍ** *an egg of silver*, **فِصَّةُ الدَّرَاهِمِ** *the silver of the dirhams* (in the former case the annexation is *explicative*, **إِضَافَةٌ بَيَانِيَّةٌ**, the original expression being **بَيْضَةٌ هِيَ فِصَّةٌ**, i.e. **فِصَّةٌ هِيَ بَيْضَةٌ**, see § 94); (*c*) the cause of the effect and the effect of the cause, as **خَالِقِ الْأَرْضِ** *the C creator of the earth*, **حَرُّ الشَّمْسِ** *the heat of the sun*; (*d*) the part of the whole (*partitive* annexation, **إِضَافَةٌ تَبْعِيضِيَّةٌ**) and the whole as embracing the parts (*explicative* annexation), as **رَأْسُ الْحِكْمَةِ** *the beginning of wisdom*, **كُلُّ الْخُلُوقَاتِ** *the totality of created things*; (*e*) the thing possessed by a possessor and the possessor of a thing possessed, as **خَزِينَةُ السُّلْطَانِ** *the treasury of the sultān*, **سُلْطَانُ الْبَرِّ** *D the lord of the land and sea*; and (*f*) the object of the action and of the agent, as **خَلْقُ السَّمَاءِ** *the creation of heaven*, **كَاتِبُ الرِّسَالَةِ** *the writer of the letter*.

77. The Arab grammarians say that in the real annexation is implied the force of a preposition, which is either **لِ** (which also represents the accusative, §§ 29—34), **مِنْ**, or **فِي**. For example :

- A **الْغُلَامُ الَّذِي لِرَئِدٍ** *Zaid's slave*, — **الْغُلَامُ الَّذِي لِرَئِدٍ** *the slave who (belongs) to Zaid*; **كَأْسٌ فِضَّةٌ** *a silver cup*, — **كَأْسٌ مِنْ فِضَّةٍ** *a cup (made) of silver* (see § 48, f); **الصَّوْمُ فِي الْيَوْمِ** *to-day's fast*, = **الصَّوْمُ فِي الْيَوْمِ** *the fast (held) on to-day* (see § 55 a).

REM. The annexation is resolved by **مِنْ**, when the **مُضَافٌ إِلَيْهِ**

is the genus or material of the **مُضَافٌ**, as **حَزْرٌ ثَوْبٌ** *a silk dress*

- B [comp. § 48, g]: by **فِي**, when the **مُضَافٌ إِلَيْهِ** is the **ظَرْفٌ** (see Vol. i. § 221, rem. a) of the **مُضَافٌ**, as **عَرَبُ الْحِجَازِ** *the Arabs of el-Hijāz*, **مَكْرٌ اللَّيْلِ وَالنَّهَارِ** *plotting by night and day*.

78. The *determining* noun is, in the real annexation, always either a substantive or a word regarded as such, a pronoun, or an entire clause. For example: **رَسُولُ اللَّهِ** *the Apostle of God*: **كَلِمَةُ إِنْ**

- C the word 'in': **تَنْكِيرُ إِنْسَانٍ** *the meaning of (the verb) katulu*; **كَلِمَةُ أَلَّا** *the indefiniteness of (the substantive) 'insān* (not **كَلِمَةُ أَلَّا**, etc., because words, regarded as substantives, are by their very nature definite, just like proper names, and therefore do not require the article); **مَعْنَاهُ** *its meaning*; **هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ** *this is the day (when) their truthfulness shall benefit the truthful*; **إِلَى يَوْمٍ يَبْعَثُونَ** *till the day (when) they (the dead) shall be raised*; **يَوْمَ تَوَلَّتْ الْأَطْعَانُ**
- D **عَنَّا** *the day (that) the women (setting out on their journey) turned away from us*; **زَمَنَ الْحِجَابِ أَمِيرٍ** *at the time (when) el-Hajjāj was emir*; **وَقْتُ أَنْ اسْتَتَرَ** *at the time (when) he hid himself*; = **وَقْتُ اسْتِتَارِهِ** *at the time of his hiding himself*; **حِينَ يَرَوْنَ الْعَذَابَ** *when they shall see the punishment*; **مِنْ حِينَ يَخْرُجُ مِنْ بَيْتِهِ** *from the moment he goes out from his house*; **عَصْرَ حَانَ مَشِيبٌ** *at the time (when) old age is coming on*; **أَنْ يَفْعَلَ كَذَا** *for fear of his doing so-and-so*;

حَمِيمًا *till death made him drink the A*
cup of "and they were given boiling water to drink" (el-Kor'an,
xlvi. 17).—The determined noun, on the contrary, can be only a
substantive; for the numerals and prepositions (خَمْسَةُ رِجَالٍ *five men,*
سَنَةً *after the lapse of a year)* *are in reality substantives, and*
adjectives, standing in the position of defined nouns, have the force
of substantives, as خَيْرُ الْبَرِيَّةِ *the best of (God's) creatures (see § 86),*
[حَسَنُ الْوَجْهِ *the handsome face, § 89, rem.], عَاجِلٌ طَعْنَةً* *a hurried B*
thrust, وَمُشْرِفٌ الْآنَ بِعَالِي آسِرِ الصَّاحِبِ أَبِي الْقَسِيمِ *and honoured now*
by the exalted name of the Sāhib 'Abu 'l-Kāsim. [Comp. § 86, rem. b,
§ 93 at the end, and § 95, c.]

REM. *a.* In the pure annexation, the article *الْ* can never be prefixed to the مُصَافٍ; in the impure, it may (see §§ 30, *a*, and 89).

REM. *b.* Occasionally in ancient poetry, and frequently in later prose writers, we find such phrases as زَيْدٌ وَرُمْحٌ سَيْفٌ *Zèid's sword and spear*, for which the correct expression would be سَيْفٌ زَيْدٍ *C*
 وَرُمْحُهُ; e.g. قَطَعَ اللَّهُ يَدَ وَرَجُلَ مَنْ قَالَهَا. *may God cut off the hand and foot of him who said it; بَيْنَ ذِرَاعَيْ وَجْهَةِ الْأَسَدِ* *between the two paws and the forehead of the Lion (the constellation Leo); إِلَّا عِلَالَةً أَوْ بُدَاهَةَ سَابِحٍ* *save the after-running or the first running of a courser; سَقَى الْأَرْضِينَ الْغَيْثُ سَهْلًا وَحَزْنًا* *may the rain water the lands, both rugged and level, for سَهْلَهَا وَحَزْنَهَا.* *D*

79. Not only common nouns, but also proper names, may be determined by a genitive; as رَبِيعَةُ الْفَرَسِ *Rabī'a of the horse*; النَّابِغَةُ الدُّبْيَانِيُّ *en-Nābiḡa of (the tribe of) Dubyān*, = نَابِغَةُ دُبْيَانَ; تَغْلِبُ بْنُ وَائِلٍ *Taḡlib, (son) of Wā'il*, for تَغْلِبُ وَائِلٍ *Hātīm of (the tribe of) Taiyī*; عَمْرُو الْكَلْبِ *'Amr of the dog (because*

- A he was always accompanied by one); حَيْرَةُ النَّعْمَنِ *el-Hira*, (the capital of the kingdom) of ʿen-Noʿmān; طَرَابُلُسُ الشَّامِ *Tripolis* in Syria; طَرَابُلُسُ الْغَرْبِ *Tripoli* in North Africa; أَقَامَ بَغْدَادُ الْعِرَاقِ وَشَوْفُهُ لِأَهْلِ دِمَشْقِ الشَّامِ شَوْقٌ مُبَرِّحٌ he dwelt in Bagdād of (in) *el-ʿIrāk*, but his yearning for the people of Damascus of (in) Syria was a painful yearning; عَلَا زَيْدُنَا يَوْمَ النَّقَا رَأْسَ زَيْدِكُمْ بِأَبْيَضَ our Zēid, on the day (at the battle) of ʿen-Nakā (or the sand hill), smote the head of your Zēid with a bright (sword) of *el-Yēmèn*, the edges of which bit deep; فَغَادَرُوا مَسْعُودَهُمْ مُتَجَدِّلاً and they left their Masʿūd thrown down upon the ground.

80. It often happens, too, that a noun is qualified by the genitive of another noun, when in other languages an adjective would be employed; as رَجُلٌ سَوْءٌ *a bad man*; حِمَارٌ وَحْشٍ *a wild ass*; ثَوْبٌ صَدِيقٍ *a piece of cloth of good quality*, مَبْوَأٌ صَدِيقٍ *a good place of abode*,

- C صَاحِبُ صَدِيقٍ *a good comrade*; إِخْوَانُ الصَّفَا *the pure or sincere brethren* (or brotherhood). This is particularly the case in specifying the material of which a thing is made; as بَيْضَةٌ فِضَّةٍ *ovum argenteum*, a silver egg; ثَوْبٌ حَرِيرٍ *vestis serica*, a silk dress (see §§ 76, 77). In the same way a genitive is attached to the name of a person, to express something peculiar to and descriptive of him; as زَيْدُ الضَّلَالِ *the erring (apostate) Zēid*, = زَيْدٌ ذُو الضَّلَالِ; سَعْدُ الْخَيْرِ *the good Saʿd*, = سَعْدٌ ذُو الْخَيْرِ; سَعْدُ السَّوِّءِ, or ذُو السَّرِّ *the wicked Saʿd*, = سَعْدٌ ذُو السَّوِّءِ or ذُو السَّرِّ.

[REM. This sort of annexation is called إِضَافَةُ الْعَيْنِ إِلَى الْمَعْنَى i.e. the annexation of the concrete to the abstract noun.]

81. The Arabs also use several nouns, which convey, at least secondarily, the ideas of possession, companionship, origination, etc.,

in combination with a following substantive (usually expressing a quality) in the genitive, as a substitute for adjectives. These quasi-adjectives, when actually in apposition to a substantive, are placed after it, like real adjectives. They are principally the following:

ذُو *the (man) of* such and such a thing, its *owner* or *possessor* (Vol. i. § 340, rem. c); صَاحِبٌ *companion, possessor*; أَهْلٌ *family, people*; أَبٌ *father*, and أُمٌّ *mother*, i.e. *originator, cause, origin, or principle* of a thing; ابْنٌ *son*, and ابْنَةٌ or بِنْتُ *daughter*, i.e. *originating from*, B caused by, dependent upon or related to something; أَخٌ *brother*, i.e. connected with or related to something. The nouns ذُو, صَاحِبٌ, and أَهْلٌ, are constantly used in this way in ordinary prose; the others, being metaphorical, belong almost exclusively to poetry and poetical diction. For example: ذُو الْخَيْرِ *the good*, ذُو الْعِلْمِ *the learned*, أَرْضُ ذَاتِ شَوْكٍ *a piece of land covered with thorns*, أَوْلُو الْأَلْبَابِ *intelligent persons*. C صَاحِبُ الطَّبْعِ الْمُسْتَقِيمِ *one with good natural parts*, صَاحِبُ الْخَطِيئَةِ *the person who has committed a fault*, صَاحِبُ خَبْرٍ *a scout, spy, or mouchard*, صَاحِبُ عِلْمٍ *a man of learning*, أَصْحَابُ الْجَنَّةِ وَالنَّارِ *the inmates of Paradise and Hell*; أَهْلُ السَّنَةِ *those who conform to the practices [and sayings] of Muham-* D *mad*, أَهْلُ الْأَهْوَاءِ *persons of erroneous opinions, heretics*, أَهْلُ الْعِلْمِ *the learned*, أَهْلُ اللَّغَةِ *lexicographers*; أَبُو الْأَضْيَافِ *a hospitable man*, أَبُو الْحَيَاةِ *the father (supporter) of life, i.e. the rain*, أَبُو الْخَبَائِثِ *the father (constructor) of the little fortress, i.e. the fox*; أُمُّ الطَّرِيقِ *the mother (cause) of disgraceful acts, i.e. wine*, أُمُّ الطَّرِيقِ *the main road*; [بَنَاتُ الطَّرِيقِ *the branches of the road*]; ابْنُ السَّبِيلِ *the son of the way, i.e. the traveller*, ابْنُ حَرْبٍ *a warrior*, ابْنُ آوَى *the son of*

- Λ *howling*, i.e. *the jackal*; *بِنْتُ الْجَبَلِ* *the daughter of the mountain*, i.e. *the echo*; *أَخُو الْعِلْمِ*, *أَخُو الْغِنَى*, *أَخُو الْجَهْدِ*, *أَخُو الْخَيْرِ*, *the good*, *the laborious*, *the wealthy*, *the learned*, *أَخُو تَمِيمٍ* *a brother of Tēmīm*, *one of the tribe of Tēmīm*; *أَخُو الْخَمْرِ* *the brother of wine*, i.e. *a man drunk with wine*. Connected herewith is the use of *ابْنُ*, *ابْنَةُ*, *بِنْتُ* (*بِنْتُ*) to indicate the age of a person, as *هُوَ ابْنُ ثَمَانِينَ سَنَةً* *he is eighty years old* (lit. *he is the son of eighty years*). A poet (*Ḥamūsa*, p. 6) employs *أَخُ* in the same manner: *أَخُو خَمْسِينَ* *fifty years old*].

82. Further, some secondary ideas, such as those of the whole, the part, the like, and the different, which we usually designate by adjectives, prepositions, or compound words, are expressed in Arabic by substantives, taking the primary substantives, to which they are attached, in the genitive. Such are:—

- C (α) *كُلٌّ* (Heb. *כָּל*, Syr. *ܟܠܐ*, Æth. *ኀሉ* *kwēll*) *the totality, the whole* (lit. *what is rolled and gathered together*; compare *دَلَّ* *to roll*, *حَكَمَ*, *إِكْمَلُ*, *a crown*, *دَلَّ* *to make complete or perfect*, *دَلَّ* *perfect, the whole*). If the leading substantive is definite, and signifies something single and indivisible, *كُلٌّ* means *whole*, as *كُلُّ الْبَيْتِ* *the whole house*, *كُلُّ الْيَوْمِ* *the whole day*; if it is definite, but a plural or a collective, *كُلٌّ* means *all*, as *كُلُّ الْحَيَوَانَاتِ* *all the animals*, *كُلُّ النَّاسِ* *all mankind*; if it is indefinite, *كُلٌّ* means *each, every*, as *مَا كُلُّ سَوْدَاءَ تَمْرَةٍ وَبَيْضَاءَ شَحْمَةٍ* *not everything which is black is a date, and (not everything which is) white a bit of fat*; *أَكَلَّ أَمْرٌ* *dost thou consider every man a (true) man, and (every) fire that blazes at night a (true) fire (really deserving of the name)?* *كُلُّ كَيْدٍ* *every stratagem*, *كُلُّ يَوْمٍ* *every day*, *كُلُّ وَاحِدٍ* (*أَحَدٍ*) *each single one*, *كُلُّ مَنْ* *every one who* (in

which case the annexation is explicative, *إِضَافَةُ التَّفْسِيرِ وَالْبَيَانِ*, each, *A viz. stratagem*, etc.)*.—Frequently, however, the definite primary substantive is put first, and *كُلُّ* is placed after it, in annexation to a pronominal suffix agreeing with the primary substantive, which is, as it were, repeated in the suffix; as *كُلُّهُ* *الْبَيْتُ* *the whole house*, *كُلُّهَا* *الْأَرْضُ* *the whole earth*, *كُلُّهُمْ* *النَّاسُ* *all mankind*. Instead of this construction, we sometimes find *الْكُلُّ*, τὸ πᾶν, and even *كُلُّ*, which is definite, notwithstanding the *tênwin*, and stands, according B to circumstances, for *كُلُّنَا*, *كُلُّكُمْ*, etc.; as *وَقَدْ تَجَمَّعَتِ الصَّعَالِيكُ وَالْأَرَامِلُ وَالْأَيَّتَامُ وَالْكُلُّ قَدْ أَتَوْا لِيَسْقُوا جِمَالَهُمْ وَالْأَغْنَامَ وَبَقُوا الْكُلُّ* *and the poor and widows and orphans had assembled, and had all come to water their camels and flocks, and they all remained standing near the water (كُلُّهُمْ-الْكُلُّ) وَعَادَ وَفِرْعَوْنُ (كُلُّهُمْ-الْكُلُّ) وَإِخْوَانُ لُوطٍ وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تَبَعِ كُلِّ كَذَّبَ الرَّسُلِ* *and 'Ad, C and Pharaoh, and the brethren of Lot, and the inhabitants of the grove, and the people of Tubba', all accused the apostles of imposture وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا (كُلُّ وَاحِدٍ مِنْهُمْ or كُلُّهُمْ كُلُّ) جَعَلْنَا نَبِيًّا كُلِّ يَمُوتُ (مِنْهُمْ or كُلِّ وَاحِدٍ مِنْهُمَا = كُلًّا) all must die, i.e. كُلُّ أَحَدٍ مِنَ النَّاسِ فَكُلُّ أَجَابَ وَبَايَعَ* *and they all*

* [In poetry *كُلُّ*, followed by an indefinite noun in the genitive D singular, is often used, like the German word *lauter*, to denote a number of objects *all of which* possess this or that quality, e.g. *وَلَا الذُّخْرَ إِلَّا كُلُّ جَرْدَاءٍ صُلْدِمٍ* *and (he cared for) no treasure save only mares, all of them short-haired and hard-hoofed; مَعِيَ كُلُّ فَضْفَاضٍ* *with me were comrades, each of them clad in a loose-fitting tunic, in German, es begleiteten mich lauter Freunde mit weiten Kleidern.]*

A *assented and swore allegiance*; **إِن كَلَّ إِلَّا كَذَبَ الرَّسُلُ** *there was not any one but accused the apostles of lying*].

REM. This last remark applies also to **غَدٌ** *to-morrow*, ... **غَدُ الْيَوْمِ** and **قَابِلٌ** *next year*, ... **قَابِلُ هَذَا الْعَامِ** and **قَابِلُ ذَلِكَ الْيَوْمِ**; as **أَرْسَلُهُ مَعَنَا غَدًا** *send him with us to-morrow*; **إِذَا مَا حَوَيْتَ جَنَى نَخْلَةٍ فَلَا تُقْرِبْنَهَا إِلَى قَابِلٍ** *when thou gettest the plucking of a palm-tree, do not put it off till next year*.

(b) With the use of **كُلٌّ** coincides in most points that of **جَمِيعٌ** *the totality, the whole* (lit. *what is collected*, from **جَمَعَ**, connected with **جَمَّ**); as **جَمِيعُ النَّاسِ**, or **النَّاسُ جَمِيعُهُمْ**, *all mankind* (but also **النَّاسُ جَمِيعًا**, whereas **النَّاسُ كُلًّا** is inadmissible); **الْمَدِينَةُ جَمِيعُهَا** *the whole city*; **فَلَمَّا وَلِيَ الْمُلْكُ قَتَلَ الْجَمِيعَ** *and after he obtained the sovereignty, he put them all to death* (**الْجَمِيعَ**, τὸ ὅλον, equivalent in this case to **جَمِيعُهُمْ**); **فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ** *and lo, they shall be assembled before us all together*.

REM. Similar is the use of **عَامَّةٌ** *the great mass or bulk, the greatest part, [the whole]* (properly the fem. participle of **عَمَّ** *to comprise or comprehend*); as **يَجْرِي فِي سِكَكِهِمْ وَعَامَّةِ دُورِهِمْ** *it (the water) runs in their streets and the greatest part of their houses and baths*; **وَعَامَّةُ أَبْنَانِهَا حِجَارَةٌ** *and the greatest part of its buildings are (of) stone*; **الْجَيْشُ عَامَّتُهُ** *the great bulk of the army, [the whole army]*; **قَرَأَ الْعَامَّةُ عَلَى الْفِعْلِ الْمَجْبُولِ فِيهَا** *most (readers of the Kor'ān) read according to the passive voice in both (words)*; **جَاءَ الْقَوْمُ عَامَّةً** *the people came in a body*.—The word **سَائِرٌ** *the rest, the remainder* (properly the participle of **سَرَّ** *to be over, to be left*, Heb. **שָׁרַר**), is incorrectly used by later [even elegant] writers in the sense of *all*; as **قَدِمَ سَائِرُ الْحَاجِّ** *all the pilgrims*

have arrived; أَصْوَفَى سَائِرِ الْخَرَاجِ *the whole of the property-tax A has been collected**.

(c) بَعْضُ *a part, a portion*, is used with the genitive of a plural or a collective to signify *some one or more, a certain one, some one, one*; as خَاطَبَ بَعْضُ التَّلَامِيذِ مُحَمَّدَ بْنَ الْحَسَنِ *one of his pupils addressed Muhammad the son of 'l-Hasan*; فِي بَعْضِ الْمَغَائِرِ *in a certain cave*; أَنشَدَ لِبَعْضِهِمْ *he recited (the following verses) composed by one of them (one of the poets, by a certain B poet)*; وَأَحْذَرُهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ *and beware of them, lest they lead thee astray from part of what (from any of the precepts which) God has sent down (revealed) unto thee.*—If بَعْضُ be repeated as a correlative, no pronominal suffix is added to it in the second place; as بَعْضُ الشَّرِّ أَهْوَنُ مِنْ بَعْضِ *some evils are easier to be borne than others*; وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا *even though the one of them should aid the other*; إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا *C غُرُورًا the wicked make to one another only rain (or deceitful) promises*; ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ *darknesses one upon another (darkness upon darkness).* In modern Arabic the second بَعْضُ is often omitted.—Lastly, الْبَعْضُ [and even بَعْضُ without the article] is sometimes used instead of بَعْضُ with the genitive; as إِذَا قَامَ بِهِ الْبَعْضُ فِي *when some (people) in a town observe it, it is not required of (lit. it falls off' from) the rest*; وَقَدْ خَالَفَهُمُ الْبَعْضُ *D*

* [To the same class belong also جِدُّ and حَقٌّ in expressions like جِدُّ لَتِيمٍ *very mean* = لَتِيمٌ جِدًّا; مَا أَنَا جِدُّ عَالِمٍ *I am not very learned* = يَوْمٌ حَقٌّ ذَائِبٌ; أَمِينٌ حَقًّا = حَقٌّ أَمِينٍ; عَالِمٌ جِدًّا = *intensely hot day* = ذَائِبٌ حَقًّا. Comp. § 137, rem. b and the Gloss. to Tabarī s. v. حَقٌّ. D.G.]

A أَخَذْتُ بَعْضًا وَتَرَكْتُ بَعْضًا [some opposed them in this matter ; I took a part (of it) and left a part].

(d) غَيْرٌ alteration, difference, as a concrete, something different, is used with a following genitive to designate one or more objects other than, differing from, or the opposite of, the object or objects expressed by the genitive. In the last case it corresponds to our negative prefix *un* or *in* ; in the others it may be rendered by *another*,

B other, *et cetera*, and the like. For example : الْمَلُوكُ وَغَيْرُهُمْ kings and others : الشَّجَاعَةُ وَالْقُوَّةُ وَالشَّفَقَةُ وَغَيْرُهَا bravery, strength, clemency, and other qualities : جَاءَ الْوُزَرَاءُ وَالْقَضَاةُ وَغَيْرُهُمْ there came the vizirs, judges, etc. ; [وغير ذلك] أَفَغَيْرَ دِينِ اللَّهِ تَبْعُونَ do you then seek another religion than that of God ? مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ what god is there but God, who would bring it (back) to you ! غَيْرُ مَخْلُوقٍ uncreated : غَيْرُ الْمَخْلُوقِ the uncreated ; غَيْرُ مُمَكِّنٍ impossible : غَيْرٌ

C الْعَرَبِ not Arabs : وَجْهَهُ إِلَى غَيْرِ مِصْرَ his face was not turned towards Egypt ; فَتَزَلَّ عَلَى غَيْرِ مَاءٍ and he halted away from water, or without access to water.—الْغَيْرُ is very rarely used instead of غَيْرٌ with the genitive ; as تُصَافِحُهَا أَكْثُ الْغَيْرِ the hands of others clasp them (غَيْرِهِمْ).—When in the accusative, غَيْرٌ, which always remains a substantive, often requires to be translated by a preposition or conjunction, such as *except*, *but* ; e.g. قَامَ الْقَوْمُ غَيْرَ أَبِي بَكْرٍ the people

D stood up, *except* Abū Bêkr ; لَا تُرَى غَيْرَ جَاهِلٍ thou wilt never seem (or be thought) but a fool*.—On مِنْ غَيْرٍ and بِغَيْرٍ, without, see § 56, rem. c. The expressions لَا غَيْرُ and لَيْسَ غَيْرُ are used in the sense of *not otherwise*, *nothing more* [Vol. i. § 363] ; as الْمُسْتَعْمَلُ ظَرْفًا لَا غَيْرُ that which is used as an accusative of time, *not otherwise* : بِالرَّفْعِ لَا غَيْرُ

* [On إِلَّا أَنْ غَيْرُ أَنْ comp. the footnote to Vol. i. § 367.]

in the nominative, not otherwise; *عِنْدِي دِرْهَمٌ لَيْسَ غَيْرُ* I have a A
dirham about me, nothing more; i.e. *لَيْسَ غَيْرُ ذَلِكَ، لَا غَيْرُ ذَلِكَ*.

REM. a. When the sense demands a repetition of *غَيْرُ*, the particle *لَا* is used instead, likewise followed by the genitive; as *بِغَيْرِ عِلْمٍ وَلَا هُدًى مِنْ غَيْرِ أَبٍ وَلَا أُمٍّ* without father and mother; *وَلَا كِتَابٍ مُنِيرٍ* without either knowledge or guidance or a book to give them light; *أَعْرِفُهُ غَيْرَ حَسُودٍ وَلَا ظَلُومٍ* I know him to be neither B
envious nor tyrannical; *صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ* the path of those to whom Thou art gracious, with whom Thou art not angry, and who go not astray.

REM. b. Instead of *غَيْرُ* in the nom., genit. or accus., followed by the genit. of an adjective, we sometimes find *لَا* with the corresponding case of the adjective; as *بَقَرَةٌ لَا ذَلُولَ* an unbroken heifer, = *غَيْرُ ذَلُولٍ*. C

(c) *سِوَى* (rarely *سُوًى* and *سِوَاءٌ*), another (besides So-and-so), likewise runs through all the cases; as *وَسِوَاكَ مَانِعٌ فَضْلَهُ الْمُحْتَاجِ* whilst others than thou withhold their benefits from the needy (see § 30, b, rem. b); *فَسِوَاكَ بَائِيهَا وَأَنْتَ الْمُشْتَرِي* then another than thou is the seller and thou art the buyer; *وَأَكْفِنِي بِفَضْلِكَ عَنْ سِوَاكَ* and suffice me with Thy bounty, so that I may have no need of any D
other but Thee; *دَعَوْتُ رَبِّي أَنْ لَا يَسْلُطَ عَلَى أُمَّتِي عَدُوٌّ مِنْ سِوَى أَنْفُسِهِا* I have prayed to my Lord that He would let no enemy conquer my people, that belonged to another race than themselves; *وَلَا يَنْطِقُ* and no one of
• *أَلْفَحْشَاءَ مَنْ كَانَ مِنْهُمْ إِذَا جَلَسُوا مِنَّا وَلَا مِنْ سِوَانَا* them speaks a foul word, either when they sit with us or with others than us; *وَأِنَّ سِوَاكَ مَنْ يُؤْمِلُهُ يَشْقَى* and he who places hope in any other than thee is wretched.—When in the accusative, it must

A often be translated by *besides* (compare *غَيْرَ* in *d*); as *سَوَى الْعِلْمِ* *besides science*; *سَوَى كَوْنِهِ رُوْنَقُ الْمَجْلِسِ* *besides its [or his] being an ornament in society*.

(*f*) *مِثْلٌ*, plur. *أَمْثَالٌ*, *likeness*, as an adjective, *like*, also runs through all the cases; as *بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا* *this because they say, Selling is merely like usury*; *إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا*

B *ye are nothing but men like us*; *لَهَا أَجْنَحَةٌ مِثْلُ الْخُقَاشِ* *they have wings like (those of) butts*; *عَلَى الثَّمَرَةِ مِثْلَهَا زُبْدًا* *on each date the like of it in butter (a piece of butter of the same size)*; *لَيْسَ كَمِثْلِهِ شَيْءٌ* *there is nothing like unto Him*; *لَنْ أَجْتَمَعَ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ* *if mankind and the jinn united to produce the like of this Kor'an, they could not produce the like of it*; *كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ*

C *knowledge say the like of their saying (of what they say)*; *لَوْ أَنْفَقَ أَحَدُكُمْ كُلَّ يَوْمٍ مِثْلَ أُحُدٍ ذَهَبًا* *if one of you spent every day the like of (the hill of) 'Oḥod in gold (a quantity of gold as large as the hill of 'Oḥod)*; *كَانَ السَّبَاعُ مُصَوِّرِينَ مِثْلَ بَنِي آدَمَ* *if the wild beasts were painters like men*; *مَرَّ مِثْلَ الْبَرْقِ* *he passed like the lightning*; *لِي مِثْلًا مَا لَكَ يَرَوْنَهُمْ مِثْلَيْهِمْ* *I have twice as much as thou*; *يَرَوْنَهُمْ مِثْلَيْهِمْ* *they thought them twice as many as themselves*; *وَبِهَا قُرُودٌ بَيْضٌ كَأَمْثَالِ*

D *and in it are white apes, like (as big as) large rams*; *أَمَرَ أَنْ يُعْدَى عَشْرَةَ أَمْثَالِ مَا سَأَلَ* *he ordered that he should be given ten times as much as he asked*; [*أَلْمِثْلُ* is used instead of *مِثْلٌ* with the genitive in expressions like *ثَمَنُ أَلْمِثْلِ* *the price paid for a similar thing (= مِثْلِهِ)*, *مَهْرُ أَلْمِثْلِ* *the dowry given to a lady of her rank (= مِثْلُهَا)*].

REM. a. Exactly like **مِثْلُ**, but formally undeveloped, is **كَ** the A like of. See § 63.

REM. b. Similar is the use of **شِبْهُ**, [or **شَبِيهٌ**,] *likeness, the like*, **قَدْرٌ**, or **مِقْدَارٌ**, *measure, size, quantity, worth*, and **زُهَاءٌ** *computation* (by conjecture), which last may usually be translated by *about*; as **وَنَحَتِ الْأَوَّلُونَ فِي الْجَبَلِ شِبْهَ دَرَجٍ يَصْعَدُ عَلَيْهِ** and the ancients have cut out in the mountain (something) like steps (or a stair), by which one can ascend; **هِيَ فِي شَبِيهِ الْجَزِيرَةِ** it (the town) lies in a B sort of peninsula; **هُوَ شَبِيهِ شَجَرِ الْأُتْرُجِّ** it (this tree) has the likeness of a lemon-tree; also construed with **بِ** as **فَخَرَجَ مِنْهُ** C **كِتَابَ الطَّهَارَةِ فِي شَبِيهِ بَالْفِ وَخَمِيسَ مِائَةِ وَرَقَةٍ** and he edited from this work the Book of Purification in (a volume) of about 1500 leaves; **صَنِمَ قَدْرُ الرَّجُلِ الْمُعْتَدِلِ الْخِلْقَةِ** a statue the size of (as tall as) a well-proportioned man; **طَوَاوِيسُ رُقْطٍ وَخُضْرُ قَدْرِ النَّعَامِ الْكِبَارِ** peacocks, speckled and green, as big as large ostriches; **هُمُ قَدْرُ مِائَةٍ** G **تَحْتَ الرُّمَانَةِ عُنُقٌ مِقْدَارُ سِتَّةِ أَصَابِعَ** they are as many as a hundred; **هُوَ مَاءٌ** under the knob is a neck (or shaft) measuring six fingers; **كَثِيرٌ قَدْرُ مَا يُدِيرُ رَحَى** it is a large body of water, as much as would turn a mill; **بَارِضُ الْهِنْدِ بَحِيرَةٌ مِقْدَارُ عَشْرَةِ فَرَسَخٍ فِي مِثْلِهَا** in the country of India is a lake, measuring ten parasangs (in length) by the same (in breadth); **يَجْتَمِعُ مَائُهَا فِي غَدِيرٍ مِقْدَارِ** **غَلْوَةِ سَهْمٍ فِي غَلْوَةِ سَهْمٍ** its water collects in a pond, measuring a D bowshot by a bowshot; **رَأَى فِي الْمَاءِ سَمَكَةً مِقْدَارِ ذِرَاعٍ** he saw in the water a fish, measuring a cubit (in length); **اجْتَمَعَ لَهُ فِي أَيَّامٍ** **الْمَأْمُونِ مِنْهُمْ زُهَاءٌ ثَلَاثَةَ آلَافِ غُلَامٍ** there were collected of them by him, in the days of *el-Ma'mūn*, about 3000 slaves; **لَعَلَّهُ يَكُونُ** **عَلَى الْيَمِيتِ مِنْهَا زُهَاءٌ أَلْفِ ذِرَاعٍ** perhaps there may be on each corpse about 1000 ells of it; **إِلَى زُهَاءٍ نِصْفِهَا** to about the half of it;

- A **طُولُ الصَّنَمِ زُهَاءٌ ثَلَاثِينَ ذِرَاعًا** *the length (height) of the image is about thirty cubits*. This last word is sometimes construed with **نَحْنُ زُهَاءٌ مِنْ خَمْسِ مِائَةِ رَجُلٍ** *we were about 500 men in number*.

- (g) **نَحْوُ** properly signifies *direction, quarter*, and is used in the accusative as a preposition (see § 65). But more usually **نَحْوُ** is employed, in all its cases, as a substantive or adjective, to signify *such as, like*; as **رَجُلٌ نَحْوُ زَيْدٍ** *a man like Zeid*; **وَكَذَلِكَ فِي سَائِرِ كَالصَّلَاةِ وَالصَّوْمِ** *and similarly in regard to the other moral qualities, such as liberality and niggardliness*; **وَنَحْوُهَا** *as prayer, fasting, and the like*; **تَكَلَّمَ نَحْوُ زَيْدٍ** (i.e. **تَكَلَّمَ تَكَلَّمًا نَحْوُ تَكَلَّمِ زَيْدٍ**) *he spoke like Zeid*. As a substantive it also means *about*, in which case it may be followed (like **زُهَاءٌ** in f, rem. b) by **مِنْ**; as **وَالشَّمْعُ نَحْوُ مِنْ مِائَةِ شَمْعَةٍ** *and the wax candles were about a hundred*; **لَمْ يَفْلِتْ مِنْ أَهْلِهَا إِلَّا نَحْوُ ثَلَاثِينَ رَجُلًا** *there escaped of its inhabitants only about thirty men*; **كَانَ فِي نَحْوِ أَرْبَعَةٍ** *he was at the head of about 4000*; **عَلَى نَحْوِ سِتِّ مَرَاحِلَ** *at (a distance of) about six marches*; **بِهَا حَيَّاتٌ صَغَارٌ نَحْوُ الشَّيْبَرِ** *in it are small snakes, about a span (long)*; **صَادَ سَمَكَةً نَحْوَ الشَّيْبَرِ** *he caught a fish about a span (long)*; **هِيَ فِي الْكَبْرِ نَحْوُ مِنْ فَيْدٍ** *it is about the size of Zeid*; **وَهُمْ نَحْوُ مِنْ أَرْبَعِ مِائَةِ رَجُلٍ** *and they were about 400 men (in number)*; **رَوَى نَحْوًا مِمَّا ذَكَرْنَا** *he handed down nearly the same (story) as we have mentioned*; **أَعْطَى عَبْدُ اللَّهِ أَحْرَثٌ نَحْوًا مِنْ خَمْسِينَ أَلْفَ دِرْهَمٍ** *Obèidu'llāh gave Ḥ-Hārith about 50,000 dirhams*.

83. **كِلَانٍ**, fem. **كِلَتَانٍ**, both, a pair (compare Heb. כִּלְיָיִם, two things of different kinds, Æth. ክልኢ: fem. ክልኢቲ: two),

is always construed with the genitive dual of a definite noun or A
pronoun, or, it may be, with the gen. sing. or plur. of a pronoun,
when it is to be taken in the sense of the dual; as **كِلَا الرَّجُلَيْنِ** *both*
the men; **كِلْتَا الْجَنَّتَيْنِ** *both the gardens*; **أَحَدُهُمَا أَوْ كِلَاهُمَا** *one of*
the two or both of them; **وَيَعْلَمُ أَنَّ سَيَلْقَاهُ كِلَانَا** *and He knows that*
both of us will meet Him (at the judgment); **إِنَّ لِلْخَيْرِ وَالشَّرِّ مَدًى**
وَكِلَا ذَلِكَ وَجْهٌ وَقَبْلٌ *both good and evil have their limit, and both*
are plain and clear (**قَبْلٌ** in rhyme for **قَبْلٌ**). This word is not B
inflected except when it is connected with a pronominal suffix; as
مَرَرْتُ بِكِلْتَا (**كِلَيْ**) *I have seen thy two brothers* (not **كِلَيْكَ**);
إِنَّ أَلْعَلَمَ (**بِكِلْتَا**) *I passed by thy two sisters* (not **بِكِلْتَاكِ**);
مَرَرْتُ *the teacher and the physician, both of them*; **وَالطَّبِيبُ كِلَيْهِمَا**
بِرَيْنَبَ وَفَاطِمَةَ كِلَيْهِمَا *I passed by Zèinèb and Fāṭima, both of*
them. Although dual in form, it takes the predicate in the singular;
as **كِلَاهُمَا مُحِبٌّ لِصَاحِبِهِ** *each of them loves his friend, i.e. they* C
love one another; **كِلَانَا غَنَى عَنْ أَخِيهِ حَيَوَتَهُ** *each of us can dispense*
with his brother, all his life long; **كِلَانَا إِذَا مَا نَالَ شَيْئًا أَفَاتَهُ** *when*
either of us obtains anything, he lets it slip; **كِلَا أَخَوَيْنَا كَانَ فَرَعًا دَعَامَةً**
each of our two brothers was an eminent man, a support of his people;
كِلْتَا *neither of you has hit the right thing*; **كِلْتَا**
هُنَا *each of the gardens produced its fruit*; **هُنَا** D
رَجُلَانِ كِلَاهُمَا إِلَيْكَ بَغِيضٌ *here are two men, both of whom are*
hateful to you.—In poetry it is sometimes joined to two singular
genitives, as **كِلَا أَخِي وَخَلِيلِي وَاجِدِي عَضْدًا فِي أَلْتَّائِبَاتِ** *my brother*
and my friend both find me a help in misfortunes; but in prose we
cannot say **كِلَا زَيْدٍ وَعَمْرُو** *both Zèid and 'Amr*, instead of **زَيْدٌ وَعَمْرُو**
كِلَاهُمَا or **زَيْدٌ وَعَمْرُو كِلَاهُمَا**.

- A REM. a. When **كِلَانِ** necessarily denotes *both together*, not *each of the two separately*, it naturally takes the predicate in the dual, as **وَكِلَاهُمَا يَعْمانِ كُلٌّ ضَارٌّ وَنَافِعٌ** and *these two together comprise everything hurtful and useful*; **كِلَاهُمَا حِينَ جَدَّ السَّيْرُ** *both of them, when setting out became earnest between them (when they had to set out), started*; or even in the plural, as **كِلَانَا فَعَلْنَا ذَلِكَ** *we two have done this together*.
- B REM. b. **كِلَانَا** and **كِلَا** are sometimes written **كِلَى** and **كِلْتَى**, and in poetry the shorter form **كِلْت** very rarely occurs.

84. **رُبَّ** *many a*, Germ. *manch*, Fr. *maint*, is construed with an indefinite substantive in the genitive, followed by an indefinite adjective in the same case, or by a nominal or verbal clause (with the verb in the perfect) standing in place of such an adjective; as **رُبَّ رَجُلٍ رُبَّ رَجُلٍ كَرِيمٍ قَدْ** *many a noble man have I met*;

- C **رَبِّ رَقْدٍ هَرَقْتَهُ ذَلِكَ رَأَيْتَهُ جَاهِلًا** *many a man have I thought foolish*; **رُبَّ وَرْقَاءَ هَتُوفٍ** *many a drinking-cup did I empty on that day*; **رَبِّ رَقْدٍ هَرَقْتَهُ ذَلِكَ** *many a coming dove, sorrow-stricken, cries in the morning on a branch*.—Sometimes the pronominal suffix **هُ*** is appended to **رُبَّ**, and the indefinite substantive put in the accusative, as a **تَمَيِّزٌ** (§ 41, e), or by the verb **أُعْنَى**, *I mean*, understood; as **وَرَبَّهُ عَطِبًا أَنْقَذَتْ مِنْ عَطْبِهِ** and *many a perishing (man) hast thou saved from destruction* (**عَطِبِهِ** in rhyme for **عَطْبِهِ**). When the substantive is feminine, or in the dual or plural, some grammarians allow the use of the corresponding pronouns; as **رَبَّهُ امْرَأَةً**,

* [Called in this case **الْصِّمِيرُ الْمَجْهُولُ**, because the noun to which it relates has not previously been mentioned. Comp. Fleischer, *Kl. Schr.* i. 419.]

or رُبَّهَا أَمْرَةٌ, *many a woman*; رُبَّهُمْ رَجَالًا *many men*; رُبَّهُنَّ نِسَاءً *many women*. A

REM. a. Other forms of this word are: رُبَّتْ, رَبَّ, رَبُّ, رَبُّ, of which the most common are رَبُّ and رُبَّتْ; as أُمَيْمٌ هَلْ تَدْرِينَ أَنَّ رَبَّ صَاحِبٍ فَارَقْتُ يَوْمَ حُشَّاشٍ غَيْرِ ضَعِيفٍ *U'mèima, dost thou know that I parted on the day (i.e. at the battle) of Hošās from many a sturdy friend* (ضَعِيفٍ in rhyme for ضَعِيفٍ); رُبَّ خُطْبَةٍ مُسَحْنَفَةٍ *many a long oration* (in rhyme for مُسَحْنَفَةٍ).—The addition of مَا الْكَافَّةُ (see § 36, rem. d) usually hinders the regimen of رَبُّ, as رُبَّمَا الْجَامِلُ الْمُوَبَّلُ فِيهِمْ *many a large and thriving herd of camels is (to be found) among them*; but it is sometimes added without producing any effect (مَا الزَّائِدَةُ); see § 70, rem. f), as رُبَّمَا ضَرْبَةٍ بِسَيْفٍ صَقِيلٍ *many a stroke with a polished sword*; رُبَّتْمَا غَارَةٌ *many a raid* (see rem. c). B

REM. b. From رَبُّ and مَا is formed the adverb رُبَّمَا *many a time, sometimes, perhaps*, which may be prefixed to either a nominal [in which case مَا is مَا الْكَافَّةُ] or a verbal clause [in which case مَا is مَا الْمَصْدَرِيَّةُ]; as رُبَّمَا زَيْدٌ فِي الدَّارِ *perhaps Zèid is in the house*; رُبَّمَا يَوَدُّ الَّذِينَ رُبَّمَا جَاءَنِي زَيْدٌ *many a time has Zèid come to me*; رُبَّمَا يَكُونُ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ *often will those who have not believed, wish that they had been Muslims*; رُبَّمَا يَقُولُ مَا لَا تَقْبَلُهُ الْعُقُولُ *perhaps he may say something which our undertakings cannot receive (which we cannot admit)**. D

* [In the verse رُبَّمَا تَكْرَهُ النَّفُوسُ مِنَ الْأَمْرِ لَهُ فُرْجَةٌ كَحَلِّ الْعِقَالِ *for many a thing that the souls dislike there is a removal (as easy) as the loosening of a camel's rope*, مَا is مَا مَوْصُوفَةٌ (Vol. i. § 348), with مَا مِنَ الْأَمْرِ as بَيَانٌ, and لَهُ فُرْجَةٌ as صِفَةٌ. See Fleischer, *Kl. Schr.* i. 420.]

- A REM. c. رَبُّ is the accusative of a substantive رَبُّ, Heb. רַב, *multitude, quantity*, dependent upon the interjection يَا (§ 38, a, β), which is generally understood, though sometimes expressed; as يَا رَبَّ كَاسِيَةً فِي الدُّنْيَا عَارِيَةً يَوْمَ الْقِيَمَةِ *many a (woman who is) clothed in this world, (will be) naked on the day of the resurrection*; يَا رَبَّ صَائِمَةً لَّنْ يَصُومَهُ *many a one who is keeping its fast (now) shall not keep its fast (again)*, meaning the fast of Ramadān;
- B يَا رَبَّ مِثْلِكَ فِي (أَبْلَجَ) *many a maternal uncle have I, noble and bright of countenance* (أَبْلَجَ in rhyme for أَبْلَجَا); يَا رَبَّتِمَا غَارَةً شَعَوَاءَ كَالَّذَعَةِ بِالْمِيسِرِ *Māwīya, many a far extending raid is like a burn with the branding iron. Together with its genitive it has the value of a whole clause, to the indefinite noun in which there is added a صِفَةٌ, that is to say,*
- C *an adjective or a clause taking the place of an adjective. This صِفَةٌ the grammarians call جَوَابُ رَبِّ, the answer or complement of رَبِّ.*—It is curious to note that رَبُّ has passed, like the German *manch*, Fr. *maint*, and Eng. *many a . . .*, from its original signification of *multitude*, into one which is almost the opposite, viz. *not a great many*. The same remark applies to رَبِّمَا and the Germ. *vielleicht, perhaps*. Hence some of the Arab grammarians say that رَبُّ is used لِلتَّغْلِيلِ *to denote a small number*; others, لِلتَّكْثِيرِ *to denote a large number*.
- D

85. In consequence of the elision of رَبُّ, we frequently find the indefinite genitive alone after the conjunction وَ (رَبِّ) *the wāw of rubba, equivalent in meaning to rubba*; as وَكَأْسٍ شَرِبْتُ *many a cup have I quaffed*; وَأَرَاكَةَ ضَرَبْتُ سَمَاءً فَوْقَنَا *many an 'arāka-tree formed a roof over us*; وَيَلِيلٍ كَمَوْجِ الْبَحْرِ أَرَخَى سُدُولَهُ عَلَيْنَا *many a night, like (dark as) the waves of the sea, has let down its curtain*

upon me; وَتَفَاحَةٍ مِنْ سَوْسَنِ صَيْغٍ نِصْفَهَا وَمِنْ جُلْتَارٍ نِصْفَهَا وَشَقَائِقِ A
there is many an apple, the one half of which is fashioned of a lily,
and the other half of a pomegranate blossom and an anemone.—The
 same is the case, though rarely, after ف, and still more rarely after
 بَل; as: فَمِثْلِكَ حُبْلَى قَدْ طَرَقْتُ وَمَرْضِعِ many a one like thee have I
 visited by night, pregnant and nursing a child; بَلْ بَلَدٍ مَلَأَ الْفَجَاجَ قَتْمَهُ B
nay, many a town, the dust of which fills the wide roads (قَتْمَهُ in rhyme
 for فَتْمَهُ); بَلْ مَهْمَةٍ قَطَعْتُ بَعْدَ مَهْمَةٍ nay, many a desert after desert
 have I traversed; بَلْ جَوَزَ تَيْهَاءَ كَطَهْرِ الْأَحْجَفَتِ nay, many a middle
 of a desert, like the back of a shield (الْحَجَفَةُ in rhyme for الْأَحْجَفَتِ).
 Occasionally even these particles are omitted, and the genitive alone
 appears; as: نَرْجِسٍ بَاكَرْتُ رَسِيرَ دَارٍ وَقَفْتُ فِي طَلَلِهِ many a deserted abode, amid the
 ruins of which I have stood (طَلَلِهِ in rhyme for بَاكَرْتُ); نَرْجِسٍ بَاكَرْتُ:
 نَرْجِسٍ مِنْهُ رَوْضَةٌ لَدَى قَطْعِ الدَّهْرِ فِيهَا وَعَذْبُ C
visited early in the morning, in which it was sweet and pleasant to
pass the time (وَعَذْبُ in rhyme for وَعَذْبُ).

[REM. The theory about this وَ with a following genitive is
 that of most native and European scholars. Nevertheless, I think
 it ought to be rejected. There are a great many cases where it
 is impossible to render it by *many a*, as it appears from the
 context that a single person, a single object, or a single fact is
 recorded, so that we must translate it by *I remember, I think of,* D
O that! etc., as: وَتَاجِرٍ فَاجِرٍ جَاءَ إِلَّاهُ بِهِ Oh that unbelieving wine-
 merchant, a real godsend! whom the poet robbed; وَجَفْنٍ سِلَاحِ
 قَدْ رُزِيتُ I think about that scabbard of mine that I have been
 deprived of; وَمُرْسِلٍ وَرَسُولٍ Oh sender and sent one! (on that
 splendid evening); وَنَوَاعِمِ I think of those tender ladies, who spoke
 on the day of my departure; وَأَطْلَسَ عَسَالٍ Oh that dust-coloured
 wolf! says el-Farazdak, telling of his meeting with a wolf. I take

- A this **وَ** to be the remnant of a word, like the **وَ** in **وَاللَّهِ** (comp. Vol. i. § 356, footnote). In fact, though the elision of **رُبَّ** after a copulative **وَ** is not impossible, as is sometimes the case after **فَ** and **بَلْ**, I do not remember ever to have seen **وَرُبَّ** at the beginning of a sentence, nor do we ever find **رُبَّ** employed where only a single person, object or fact is mentioned. D. G.]

86. With the genitive are also construed verbal adjectives expressing the superlative, whether of the common form **أَفْعَلُ** (Vol. i. § 234), or of any other form, such as **فَعْلٌ** (e.g. **خَيْرٌ**, **شَرٌّ**); as **أَعْلَمُ الْفَلَسَفَةِ** *the most learned of the philosophers*, **خَيْرُ الْبَرِيَّةِ** *the best of created things* (see § 93). Here the genitive designates the whole, out of which some one or something is brought conspicuously forward as its most remarkable part. As **أَفْعَلُ** and **فَعْلٌ** are in this construction definite substantives, and not adjectives, they do not conform in gender and number to the object or objects referred to; so that **أَفْضَلُ الْقَوْمِ** or **خَيْرُ الْبَرِيَّةِ** may be said of a single man or woman, or of two or more persons of either sex [comp. § 93, rem. a].—To indicate that an object is the greatest or most distinguished of its kind, the substantive is often repeated in the form of the definite genitive plural; as **أَمِيرُ الْأُمَرَاءِ** *the emir of the emirs*, i.e. *the chief emir*; **قَاضِي الْقَضَاةِ** *the chief judge*; **طَلْحَةُ الطَّلَحَاتِ** *the Talha of the Talhas*, i.e. *the noblest of those who bear the name of Talha*.—To show that certain objects possess the highest degree of a quality, the adjective which designates that quality is construed with the genitive plural of the substantive, and becoming then virtually a substantive need not vary with the gender and number of the objects spoken of; as **نَفِيسُ الْجَوَاهِرِ** *the most precious gems* (lit. *the precious of gems*); **سَابِغُ النِّعَمِ**, or **سَوَابِغُ النِّعَمِ**, *the most ample favours*; **صَالِحُ الْأَخْوَانِ** *the truest friends*; **صَالِحُ نِسَاءِ قُرَيْشٍ** *the best women of Qur'ish*; **صَالِحُ الْأَخْلَاقِ** *the best manners*.—Another manner of expressing the

same is the use of the superlative followed by (المَصْدَرِيَّةُ) مَا with the A
corresponding person of كَانَ or another verb, or with the cor-
responding personal pronoun, as هَذَا أَحَبُّ مَا هُوَ or هَذَا أَحَبُّ مَا كَانَ
he is the craftiest man that lives; فَقَاتَلُوهُ كَأَشَدِّ مَا يَكُونُ مِنْ الْقِتَالِ
they fought against him as fierce a fight as is possible; وَالْآنَ أَحْوَجُ
وَأَزِدُ and at present we have the greatest want of
provisions; أَوْجَرَ مَا أَنَا بِقِيَمَةِ أَكْثَرِ مَا كَانَتْ for the highest price;
مِنْ سَمَلَقَةٍ I dislike nothing more than (the name of) Samlaqa; B
هُوَ وَاللَّهِ أَجْوَدُ مَا سُحَّرَ this (horse) is indeed most excellently trained.
Comp. Fleischer, *Kl. Schr.* i. 475 seq., 685 seq. iii. 16 and my note
Journ. Asiat. 1883, i. 541, 542. D. G.]

REM. a. The numeral adjective أَوَّلُ first, being strictly a super-
lative, is also construed with the genitive, as أَوَّلُهُمُ the first of them,
أَوَّلُ يَوْمٍ the first day = أَوَّلُ الْيَوْمِ; but this construction is not
extended in classical Arabic to the other ordinal numbers (Vol. i. C
§ 328), which are nomina agentis from transitive verbs (see § 109),
though later writers not unfrequently use them in this way, as
الْمَرَّةَ الثَّانِيَةَ for the second time. Modern and vulgar are
such constructions as الثَّانِي يَوْمٍ the second day, الثَّالِثَ مَرَّةً the
third time. [Comp. § 108.]

REM. b. In such phrases as عَزِيزُ كِتَابِكُمْ your honoured letter,
the genitive does not designate the whole, of which the مُصَافٍ is a
part, but it is (as in نَهْرُ الْأُرْدُنِّ the river Jordan) merely explicative D
(see § 95); so that الْعَزِيزُ الَّذِي هُوَ كِتَابِكُمْ = عَزِيزُ كِتَابِكُمْ =
كِتَابُكُمُ الْعَزِيزُ. [Similarly لَيْسَ لَهُ كَبِيرُ رُسْتَاقٍ. it has no great territory*.]

* [On the use of كَبِيرٌ and كَثِيرٌ with a following genitive in
negative sentences, see the Gloss. to Tabarī s. v. أَحَد. D. G.]

رَحُبَتْ and the earth became (too) narrow for you, notwithstanding its A breadth. In the same way, a verbal or nominal clause is often found as the مَضَافُ إِلَيْهِ or genitive after substantives, especially those denoting time or portions of time. Compare §§ [23, rem. c], 70, rem. f, and 78.

REM. In this case the أَنْ or مَا is مَصْدَرِيَّةٌ, because the clause which it introduces is equivalent to the *maṣḍar* or infinitive of the verb, [Vol. i. § 195, rem.].

89. Adjectives and participles may take after them a restrictive B or limitative genitive; as طَاهِرُ الْقَلْبِ حَسَنُ الْوُجْهِ handsome of face; طَاهِرُ الْقَلْبِ pure of heart; شَدِيدُ الْحَرَارَةِ very warm; صَرِيغُ الْكَأْسِ smitten down by the wine-cup, intoxicated (compare הָלַמְיִי, Isaiah xxviii. 1); قَلِيلُ الْخَيْلِ smitten by (enamoured of) the fair sex; كُلُّ نَفْسٍ هَادِيٌ إِلَى الْكَعْبَةِ having great hopes; ذَائِقَةُ الْمَوْتِ every soul shall taste death; هَادِيٌ إِلَى الْكَعْبَةِ a victim which arrives at the Ka'ba (يَلِغُ is construed with the accusative of C the object reached); جَائِلَةُ الْوِشَاحِ (a woman) whose waist-band, or girdle, fits loosely; مَحْمُودُ السَّيْرِ one whose conduct is praised or praiseworthy; مُسْتَجَابُ الدُّعَايِ sugacious of mind; رَجُلَانِ حَسَنَانِ رَجُلَانِ حَسَنَانِ whose prayers are answered; [رَجُلَانِ حَسَنَانِ رَجُلَانِ حَسَنَانِ two or more men with handsome faces]. Compare in Latin *aeger animi*, *integer vitae scelerisque purus*, etc. This annexation is D an improper one (§ 75, rem.), standing in place either of a *təmyiz*-accusative (§ 44, c) or an accusative of the object*. Hence the genitive, though always defined by the article, exercises no defining

* [The two constructions may even occur in the same sentence, as إِنَّهَا أُولَئِكَ الصَّغَارُ الْأَخْطَارُ الدِّقَاتُ هِمَمًا those (who do such things) are only the men of little dignity and of mean aspirations. D. G.]

- A influence upon the governing word, any more than the accusative which it represents; and consequently, if we wish to define the governing word, we must prefix to it the article; as **مُحَمَّدٌ الْحَسَنُ** *Muhammad, the handsome of face*, or **أَلْتَجَدُ الشَّعْرَ** *with the curly hair*; **زَيْدٌ الصَّارِبُ رَأْسَ الْجَانِي** *Zeid, who smites the head of the offender*; **هِنْدٌ الْجَائِلَةُ الْوِشَاحَ** *Hind, whose girdle fits loosely*; **الصَّارِبُ الرَّجُلَ** *he who strikes the man*, **الضَّارِبُ الرَّجُلَ** *those who strike the man*, **الضَّارِبَاتُ الرَّجُلَ** *those (women) who strike the man*, **الْمُقِيمُو الصَّلَاةِ** *those (women) who strike the man's slave*; **الْمُبْدِيكَ** *those who perform (the rites of) prayer*; **الْمُبْدِيكَ** *He who created thee*; **اللَّائِي** *he who rebukes me* (compare **הַמְדִּיקָה**, Isaiah ix. 12); **الْمُوعِدِي** *he who threatens me*; **النِّسَاءُ الْمُرْضَعَاتُكَ** *the women that have suckled thee*; **الْمُرْسِلَا** *he who has let her go out*.
- C REM. Observe, however, that the annexation may in some of these cases be a proper one, either of a partitive or an explicative character. For example, **حَسَنُ الْوَجْهِ** may possibly mean *the handsome (part) of the face*, or even *the handsome face*; **مُسْتَجَابُ الدُّعَاءِ** *that part of the prayer which has been answered*; **شَدِيدُ الْحَرَارَةِ** *the most intense portion of the heat* (compare § 86, with rem. b, and § 95). In this case the article can, of course, never be prefixed to
- D the **مُضَافٍ**.

90. No word can be interposed between the noun in the status constructus and the genitive, and consequently an adjective which qualifies the former must be placed *after* the latter; as **كِتَابُ اللَّهِ** *the glorious book of God*; **يَدُهُ الْيُمَى** *his right hand*. Exceptions to this rule are very rare, and found almost exclusively in the poets, who sometimes take the liberty of interposing an oath or some other word. For example, in prose: **فَلَا تَحْسِبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ**

think not then that God will fail to keep His promise to His apostles A

(*el-Kor'an*, xiv. 48, according to one reading); وَكَذَلِكَ زَيْنَ لِكَثِيرٍ

وَمِنْ الْمُشْرِكِينَ قَتْلُ أَوْلَادِهِمْ شُرَكَائِهِمْ *and in like manner the killing of their children by their companions was made to seem good to many of the polytheists* (*el-Kor'an*, vi. 138, according to one reading);

هَلْ أَنتُمْ تَارِكُو لِى صَاحِبِى تَرَكْ يَوْمًا نَفْسَكَ وَهَوَاهَا *do you not leave me my companion? (words of the Prophet, reported by 'Abū 'd-Dardā);*

تَرْكُ يَوْمًا نَفْسِكَ وَهَوَاهَا *to let your soul alone one day with its lust is an effort towards its destruction; إِنَّ الشَّاةَ تَسْمَعُ صَوْتَ وَاللَّهِ رَبِّهِ the sheep hears the voice, by God, of its master.* Again, in poetry: وَلِلَّهِ مُلْكٌ B

إِنَّ الشَّاةَ تَسْمَعُ صَوْتَ وَاللَّهِ رَبِّهِ *how many kingdoms (to God the glory!) did I not enter, and how many horsemen did I not pierce!* 'Tab. i. 1964, l. 16 with لِلَّهِ (§ 53, *b*, rem. *c*) put between the وَأَوْ رَبِّ and the genitive. D. (t.);

وَلِلَّهِ مُلْكٌ well done he who has to-day C rebuked her!

كَمَا خُطَّ الْكِتَابُ بِكَفِّ يَوْمًا يَهُودِيَّ يَقَارِبُ أَوْ يَزِيدُ *as a book, or letter, was written one day by the hand of a Jew, writing (the lines) nearer or farther (from one another);* فَرَجَجْتُهَا بِمِزْجَةٍ زَجٍّ

وَلِلَّهِ مُلْكٌ *and I stabbed her with a short lance, as 'Abū Mèzādu stabs a young camel (مَزَادَةٌ in rhyme for مَزَادَةٌ);* فَسَقْنَاهُمْ سَوْقَ

فَرَجَجْتُهَا بِمِزْجَةٍ زَجٍّ *and we put them to flight as falcons put to flight kites; يَفْرُكُ حَبَّ السَّنْبِلِ الْكِنَافِجَ بِالْقَاجِ فَرَكَ الْقَطْنُ الْمَحَالِجَ they D*

(the locusts) rub down the grains of the full ears in the fields, as the mihlāj (an iron instrument) rubs down the cotton, (clearing it of its seeds); وَسِوَاكَ مَانِعٌ فَضْلَهُ الْمُحْتَاجُ *whilst others than thou withhold*

وَفَاتُكَ كَعْبُ بَجِيرٍ مُنْقَدٌ لَكَ مِنْ تَعْجِيلٍ *agreement with Buḡeir saves thee, Ka'b, from speedy destruction and from remaining for ever in hell (for* وَفَاتُكَ

- A *كَانَ بِرِذْوَنَ أَبَا عِصَامٍ زَيْدٌ حِمَارٌ دُقَ بِاللِّجَامِ* : (بُجِرَ يَا كَعْبُ *O Abū 'Iṣām, it is as if Zēid's luck were an ass made thin by the bridle* (by constant riding) : *نَجَوْتُ وَقَدْ بَلَ التَّمْرَادِيُّ سَيْفَهُ مِنْ ابْنِ أَبِي شَيْخِ الْأَبَاطِحِ طَالِبِ* *I escaped, but the Murādī ('Abdu 'r-Rahman 'ibn Mulgām) wetted his sword with the blood of ('Alī), the son of Abū Ṭālib, the chief of the calceys (of Mèkka) :* *وَلَيْتَنِي حَلَفْتُ عَلَى يَدَيْكَ لَا خَلْفَنُ بِيَمِينِ أَصْدَقَ مِنْ يَمِينِكَ مُقْسِمِ* *and verily, if I swear before thee, I swear with the oath of a swearer which is more truthful than thy oath (for بِيَمِينِ مُقْسِمِ أَصْدَقَ مِنْ يَمِينِكَ) :* *وَلَا تَرْعَوِي عَنْ نَقْصِ (بِيَمِينِ مُقْسِمِ أَصْدَقَ مِنْ يَمِينِكَ) أَهْوَاؤُنَا الْعَزْمِ* *but our desires do not refrain from breaking our resolutions ;* *هُمَا أَخَوَا فِي الْحَرْبِ مَنْ لَا أَخَا لَهُ* *they are the brothers in war of him who has no brother.* From these examples it appears that the word interposed is usually either an oath, an objective
- C complement of the مَضَافُ, an adverbial accusative of time, or a vocative.

REM. Of the insertion of مَا الزَّائِدَةُ, or the redundant mā, after

certain of the prepositions and رَبِّ we have already given some examples, §§ 70, rem. f, 84, rem. a. It sometimes occurs in other cases, as : *وَبِحَمَا زَيْدٍ* *woe to Zēid !* *غَضِبْتَ مِنْ غَيْرِ مَا جُرِمَ* *thou art angry without any offence ;* *أَيُّمَا الْأَجَلَيْنِ قَضَيْتُ* *whichever of*

- D *the two terms I fulfil ;* *يَا شَاةَ مَا قَنَصَ لِمَنْ حَلَّتْ لَهُ* *O antelope of chase for him (to be chased and caught by him) for whom it is lawful ;* *فِي كُلِّ مَا عَامٍ تَلِدُ* *who brings forth (for تَلِدُ) every year.* [The insertion of لَا is explained by its forming one word with the following genitive, as *غَضِبَ مِنْ لَا شَيْءٍ* *he was angry for nothing ;* *تَرَكْتَنِي حِينَ لَا مَالٍ أَعِيشُ بِهِ* *he came without food ;* *جَاءَ بِلَا زَادٍ* *thou hast abandoned me at a time when there was nothing that I could live by.* D. G.]

91. The relative adjectives ending in **يَ** (Vol. i. § 249), because A standing to some extent in the place of a genitive, admit of a genitive in apposition to them; as **رَأَيْتُ التَّيْمِيَّ تَيْمِرَ عَدِيَّ** *I saw the Tèimī, (namely) of (the tribe of) Tèim ('ibn) 'Adī, رَأَيْتُ الرَّجُلَ مِنْ تَيْمِرَ* (namely) of (the tribe of) Tèim ('ibn) 'Adī, **اِخْتَطَّ اَلْبَصْرَةُ عُتْبَةُ بْنُ غَزْوَانَ اَلْمَازِنِيُّ مَازِينَ قَيْسٍ تَيْمِرَ عَدِيَّ** *Othba 'ibn 'Gazwān 'el-Māzinī, (namely) of (the tribe of) Māzin of Qais, founded 'el-Baṣra; يَقُولُ عَبْدُ اللَّهِ بْنُ الزَّبِيرِ اَلْأَسَدِيُّ أَسَدُ خُزَيْمَةَ* B *says 'Abdu 'llāh 'ibn 'Z-Zēbir 'el-'Asedī, of (the tribe of) 'Ased ('ibn) 'Hozēima; وَلَقِيَ أَبَا اَلْفَتْحِ اَبْنَ اَلرِّندَانَقَانِيَّ بَلَدَ بَيْنَ سَرَحْسَ وَمَرَوْ* and he met *Abū 'l-Feth 'ibn 'ar-Rindānaqānī, (from Rindānaqān), a town between Sērāḥs and Mērū; لَهَا كَانَتْ اَلْأَيَّامُ اَلنَّاصِرِيَّةُ مُحَمَّدٍ* **أَبُو عُبَيْدَةَ مَعْمَرُ بْنُ اَلْمَشْنَى اَلتَّيْمِيُّ بِالْوَلَاءِ** after there came the Nāṣirean days, (I mean the days of *el-Mèlik 'en-Nāṣir) Muḥammad 'ibn Kalā'ūn; and even with the interposition of a word. أَبُو عُبَيْدَةَ مَعْمَرُ بْنُ اَلْمَشْنَى اَلتَّيْمِيُّ بِالْوَلَاءِ* **أَبُو عُبَيْدَةَ مَعْمَرُ بْنُ اَلْمَشْنَى اَلتَّيْمِيُّ بِالْوَلَاءِ** *Abū 'Obēida Ma'mar 'ibn 'el-Muṭannā, by clientship of the tribe of Tèim, (namely) Tèim of Korēis.* C

92. In the proper annexation, if the second noun be indefinite, the first is so too; but if the second be definite, so is the first likewise. For example, **بِنْتُ مَلِكٍ** is *a daughter of a king, a king's daughter, a princess*, Fr. *une fille de roi*, Germ. *eine Königstochter*; but **بِنْتُ اَلْمَلِكِ** is *the daughter of the king, the king's daughter*, Fr. *la fille du roi*, Germ. *die Tochter des Königs* (either his only D daughter or that daughter of his who has been already spoken of).—If we wish the first noun to remain indefinite, whilst the second is definite, we must substitute for the annexation the construction with the preposition **لِ** (§ 53, b, rem. c); e.g. **بِنْتُ لِمَلِكٍ** *a daughter of the king*; **مَاتَ لِي أَخٌ** *a brother of mine is dead* (whereas **مَاتَ أَخِي** would mean *my brother is dead*, that is to say, either *my only brother* or *that one of my brothers of whom we have been speaking*).

genitive : هُوَ أَفْضَلُ رَجُلٍ *he is a [or the] most excellent man* ; هِيَ أَفْضَلُ أَمْرَأَةٍ *she is a [or the] most excellent woman* ; هُمَا أَفْضَلُ رَجُلَيْنِ *they are two [or the two] most excellent men* ; هُنَّ أَفْضَلُ نِسَاءٍ *they are most [or the most] excellent women* ; اللَّهُ خَيْرُ حَافِظٍ *God is the best preserver* ; كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ *ye are the best nation that has been created for mankind* ; أَلْفَقَهُ أَفْضَلُ قَائِدٍ إِلَى الْبِرِّ وَأَعْدَلُ *learning is the best guide to piety, and walks in the straightest of paths* ; وَصَفَ الْيَهُودَ بِالْبَخْلِ وَالْحَسَدِ وَهُمَا شَرُّ خَصَلَتَيْنِ *he described the Jews as being avaricious and envious, and these two are the worst of qualities*. Examples of the definite genitive : هِيَ أَفْضَلُ النِّسَاءِ *she is the best of the women* ; وَمَيَّةٌ أَفْضَلُ الثَّقَلَيْنِ جَيْدًا *and Maiga is the fairest as to neck of all beings* (الثَّقَلَانِ means *mankind and the ginn*) ; هُمَا أَفْضَلُ الْقَوْمِ *these two are the two best of the tribe* ; أَنْتُمَا أَصْدَقُ الصَّادِقِينَ *ye two are the most truthful of the truthful* ; أَلَا أُخْبِرُكُمْ بِأَحَبِّكُمْ إِلَيَّ وَأَقْرَبَكُمْ مِنِّي مَجَالِسَ يَوْمِ الْقِيَمَةِ وَلَتَجِدَنَّهُمْ أَحْرَصَ *I will tell you who are the dearest of you to me, and who of you shall have the nearest seats to me on the day of the resurrection* ; وَلَتَجِدَنَّهُمْ أَحْرَصَ *and verily thou wilt find them the greediest of men after life* ; خَيْرُ الْأُمُورِ أَوْسَاطُهَا *the best of things are the mediums (or means between two extremes)* ; شَرُّ النَّاسِ مَنْ يَذْهَبُ بِدِينِهِ لِدِينٍ غَيْرِهِ *the worst of men is he who changes his religion for that of others* ; أَفْضَلُ الْأَوْقَاتِ شَرْخُ الشَّبَابِ وَوَقْتُ السَّحَرِ *the best of times are early youth and early morning*. Compare in general § 86. Here must also be mentioned the indefinite genitive after *أَوَّلُ*, *first*, and *آخِرُ*, *last*, these words being (as already remarked in reference to the former, § 86, rem. a) really superlatives ; e.g. *إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ* *the first house (temple) which was founded for mankind, was that*

- A in *Bekka* (*Mekka*) ; مَسْجِدٌ أَسَسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ *a mosque which was founded upon the fear of God from the first day (of its existence)* ; عَنْ أَبِي عَبَّاسٍ أَنَّهَا آخِرُ آيَةٍ نَزَلَ بِهَا جِبْرِيلُ (*it is stated on the authority of 'Ibn 'Abbās that this is the last verse (of the Kor'ān) which was revealed by Gabriel (lit. with which Gabriel came down).* Instead of *أَوَّلِ يَوْمٍ* it is, however, very usual to say *أَلْيَوْمِ* [عَاجِلٌ].—On the construction of a positive adjective, used substantively, with a definite or indefinite genitive, see § 78 (at the end [عَاجِلٌ]) and § 86, rem. *b* [عَزِيزُ كِتَابِكُمْ].
- B

REM. *a*. If the genitive be definite, the governing adjective may also agree in gender and number with the object or objects spoken of; as هِيَ فُضِّلَى النِّسَاءِ *she is the best of the women* ; هُمَا أَفْضَلَا الْقَوْمِ *these two are the two best of the tribe* ; هُنَّ فُضِّلَيَاتُ الْقَوْمِ, or هُمَا أَفْضَلُ الْقَوْمِ, *they are the best of the tribe* ; هُنَّ فُضِّلَاتُ النِّسَاءِ, or هُنَّ فُضِّلُ النِّسَاءِ, *they are the best of the women* ; وَكَذَلِكَ

- C جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرُ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا *and similarly We have placed in every town its greatest sinners to plot in it* ; أَلْبَاقِصُ وَالْأَشَجُّ أَحَاسِنُكُمْ أَخْلَاقًا *the best of you in moral character* ; أَعْدَلَا بَنِي مَرْوَانَ *the Lessener* (Yezīd 'ibn 'el-Welid, so called because he lessened the pay of the troops) *and the Scarred* (le Balafré, 'Omar 'ibn 'Abdu 'l-'Azīz) *were the two most just of the Bēnū Marwān* ; أَنْتَ أَشْعَرُ أَهْلِ جِلْدِنِكَ *thou art the greatest poet of the people of thy colour* (words addressed to the negro poet Noṣaib). In these last two examples, however, many grammarians say that *أَعْدَلَا* and *أَشْعَرُ* are not superlatives, but stand for *عَادِلَا* and *شَاعِرُ*.
- D

REM. *b*. In such constructions as خَيْرُ أُمَّةٍ, أَوَّلُ يَوْمٍ, أَفْضَلُ رَجُلٍ, عَزِيزُ كِتَابِكُمْ, عَالِي أَسْمِ الصَّاحِبِ, عَاجِلُ طُعْنَةٍ, شَرُّ خَصْلَتَيْنِ, the genitive is explicative (as in مَدِينَةُ بَغْدَادِ, § 95), and not, as

might at first sight appear, a substitute for a *tamyiz-accusative* A (§ 44, e). أَفْضَلُ رَجُلًا is not أَفْضَلُ رَجُلًا *most excellent as a man* (*très distingué en tant qu'homme*); for we cannot say هُمَا أَفْضَلَا *هُمَا أَفْضَلَا*, as we say هُمَا طَوِيلَا اللَّحْيَةِ *they are both long of beard*, instead of هُمَا طَوِيلَانِ لِحْيَةٍ, but, on the contrary, we must say هُمَا أَفْضَلُ رَجُلَيْنِ.

94. The substantive that denotes the material of which anything is made, is put in the genitive, definite or indefinite, after the substantive designating the thing; as ثَوْبٌ حَرِيرٍ *a silk dress*, صَنْمُ الذَّهَبِ *the golden image* (see §§ 76, 77, 80, and 92). Frequently, however, —and this is the older construction,—the substantive denoting the material is put in apposition to the object as a determinative of kind (بَيَانٌ), both being either definite or indefinite. For example: الْكَأْسُ الْفِضَّةُ: (الصَنْمُ الذَّهَبِ) *the golden image* (not الصَنْمُ الذَّهَبِ) *the silver cup*; السَّلْطَانِيَّةُ الصِّينِيَّةُ *the porcelain (or china) dish*; الصَّلْبَانُ الْخَشَبُ *the wooden crosses*; عِجْلًا جَسَدًا *a calf of red gold*; وَوَجَدَ فِي وَسْطِهِ حَوْضًا *he made a dress of brocade*; اِتَّخَذَ ثَوْبًا دِيْبَاجًا *and he found in the centre of it a sarcophagus of marble, with a cover*; [مُرَبَّعَةً] سَاجٌ وَمِثْلَاهَا *and beside it are two [square] posts of teak-wood* [§ 136, a, rem. c]; اِحْمِلْ إِلَيْهِ دِرْعِي الْحَدِيدِ *carry to him my iron coat of mail*; فَزَرَعُوا عَنْهُ ثِيَابَهُ الْحَرِيرَ وَالْبُسُوهُ ثِيَابًا *and they stripped off from him his silken garments, and clothed him in garments of hair*; الْفِرَاءُ الْبُرْطَاسِيَّةُ *mantles of Burtāsī* (i.e. of fur from the country of the Burtās); الْغَضَائِرُ الصِّينِيَّةُ *porcelain (or china) bowls or plates*; الثِّيَابُ الْعَتَابِيَّةُ *robes of (the stuff called) M-Attābī* (manufactured in الْعَتَابِيَّةُ, one of the quarters of Bagdad);

- A *اَلْكُسى الدَّرَجِينِى* *cloaks of (the stuff called) 'ed-Dargīnī* (manufactured in Dargīn in North Africa)*.

REM. a. In this case the construction rises from the particular to the general, from the individual or special to the generic; but the reverse may hold good. For example, instead of *عِمَامَةٌ سَحْقٌ* *an old worn-out turban*, *بُرْدٌ خَلَقٌ* *an old tattered garment*, *ثِيَابٌ أَخْلَاقٌ* *old tattered clothes*, *بُرْدَةٌ جَرْدٌ* *a thread-bare old garment*,
 B *ثِيَابٌ سَمَلٌ* or *ثَوْبٌ أَسْمَالٌ* *an old worn-out garment*, we may say *أَخْلَاقٌ سَحْقٌ* *a worn-out old (thing) of a turban*, *بُرْدٌ خَلَقٌ* *أَسْمَالٌ مُكَيَّتَيْنِ* : *أَسْمَالٌ ثَوْبٌ*, *سَمَلٌ قَطِيفَةٌ*, *جَرْدٌ بُرْدَةٌ*, *ثِيَابٌ لَيْسَ عِنْدَنَا مِنْ مَالِ الْمُسْلِمِينَ* : (مَلَائَةٌ مُنِيَّةٌ) *there is nothing in our possession of the property of the Muslims but this thread-bare old garment*.

- REM. b. Different from the above are such constructions as
 C *رَطْلٌ زَيْتٌ* *a pint of olive oil*, *الْبَيْتُ الْحَرَامُ* *the sacred house (temple)*, *الْكَعْبَةُ الْحَرَامُ* *the holy Kaaba*, *الْأَشْهُرُ الْحُرُمُ* *the sacred months*, *الرَّجُلُ السَّوُّ* *the bald man*.
 In the first of these, *زَيْتٌ* is not a *بَيَانٌ*, but a *بَدَلٌ* or permutative, instead of which we may employ a *tamyīz-acensative* (*رَطْلٌ زَيْتًا*) or a *genitive* (*رَطْلٌ زَيْتٍ*); in the others, *حَرَامٌ*, plur. *حُرُمٌ*, *خَرَابٌ*, and *سَوُّ*, are adjectives of both genders (originally infinitives), [see § 136, a].

- D REM. c. Similarly, in Hebrew and Syriac, *הַבָּקָר הַנְּחֹשֶׁת* *the brazen oxen* (2 Kings, xvi. 17), *دِينَارٌ ذَهَبِيٌّ* *a golden dinār*.

* [It is not improbable that in the words of the Kor'ān *بَلَدٌ مَيْتٌ*, *مَيْتٌ* is to be considered as a substantive meaning *a land that has not yet been brought into a state of cultivation* (for *بَلَدٌ مَيْتٌ*, as *مَوَاتٌ* is used for *أَرْضٌ مَوَاتٌ*), and put in apposition to *بَلَدٌ* as the material of which the tract of land consists (comp. Fleischer, *Kl. Schr.* i. 672).]

95. The genitive construction is also often extended in Arabic A to things that are identical, the second of which ought strictly to be in apposition to the first*. This remark applies:—

(a) To nicknames in connection with the names of persons; as
 سَعِيدُ الْذِي هُوَ كُرْزُ Sa'id (nicknamed) Kurz, i.e. wallet, = سَعِيدُ كُرْزِ
 زَيْدُ بَطَّةَ Kais (nicknamed) Kuffa, i.e. dried gourd: زَيْدُ بَطَّةَ Zaid
 (nicknamed) Batta, i.e. bottle.

REM. In such cases as سَعِيدُ كُرْزِ the use of the apposition is B
 equally correct, nom. سَعِيدُ كُرْزُ, gen. سَعِيدِ كُرْزِ, acc. سَعِيدًا كُرْزًا.
 If the name is defined by the article, the apposition alone is
 allowable; as اَلْحُرْتُ كُرْزُ. The same thing holds good, if either
 word is a compound (e.g. عَبْدُ اللَّهِ, 'Abdu'llāh, or اَنْفُ النَّاقَةِ camel's
 nose); as اَبُو زَيْدٍ قَفَّةَ عَبْدُ اللَّهِ بَطَّةَ. سَعِيدُ اَنْفِ النَّاقَةِ عَبْدُ اللَّهِ كُرْزُ.
 Some, however, allow the nickname to be put in the accusative, C
 when the name is in the nominative; in the nominative, when the
 name is in the accusative; and in either case, when the name is in
 the genitive; as هَذَا سَعِيدُ اَنْفِ النَّاقَةِ (scil. اَعْنَى I mean): رَأَيْتُ
 مَرَرْتُ بِسَعِيدِ اَنْفِ النَّاقَةِ: (الَّذِي هُوَ scil. سَعِيدًا اَنْفِ النَّاقَةِ

(b) [To specific nouns, when preceded by a noun designating the
 genus, as خَشَبُ السَّاجِ (السَّجَرُ الزَّيْتُونُ) the olive-tree (= شَجَرُ الزَّيْتُونِ
 teak-wood: حَجَارَةُ الصَّوَانِ flint-stones.] D

* [Excepted are the definitions of measure, number, weight and
 colour, as also those of the genus by its species, of the whole by its
 parts. It is not allowed to say قَصِيدَةُ خَمْسِينَ جَزِيرَةً خَمْسَةَ فَرَاسَخَ
 رِيْشُ الْوَانِ بَيْتًا, which ought to be جَزِيرَةً خَمْسَةَ فَرَاسَخَ an island
 five parasangs in extent, قَصِيدَةُ خَمْسُونَ بَيْتًا a poem of fifty verses,
 رِيْشُ الْوَانِ feathers of divers colours, as a بَدَلُ or permutative; comp.
 Fleischer, *Kl. Schr.* i. 552, ii. 33 seq.]

A (c) To the names of towns, rivers, mountains, etc., when preceded by the words for *town*, *river*, etc.; as مَدِينَةُ بَغْدَادَ the city of Bagdād (الْمَدِينَةُ الَّتِي هِيَ بَغْدَادُ) : نَهْرُ الْفُرَاتِ the river Euphrates; شَهْرُ رَمَضَانَ the river Nile : طُورُ سَيْنِينَ mount Sinai : شَهْرُ رَمَضَانَ the month of Ramaḍān.

(d) To words, regarded merely as such, and governed by a word signifying *word*, such as كَلِمَةً or لَفْظًا; e.g. كَلِمَةً كَانَ the word *kāno* (see § 78).

(e) To nouns governed by other nouns, when the governing word signifies something to which the object designated by the governed word is similar: as لُجَيْنُ الْمَاءِ the silvery water (lit. the silver of the water), = الْمَاءُ الَّذِي هُوَ الْمَاءُ, i.e. الْمَاءُ الْمِثْلُ اللَّجِينِ. Here the مُضَافٌ إِلَيْهِ is the *primum comparationis*, and the مُضَافٌ C the *secundum comparationis*.

(f) To adjectives defined by the article in connection with substantives not so defined; as بَيْتُ الْمُقَدَّسِ the Holy Temple (i.e. Jerusalem), = الْبَيْتُ الَّذِي هُوَ الْمُقَدَّسُ, or, shortly, الْبَيْتُ الْمُقَدَّسُ; رَبِيعُ الْأَوَّلِ : الْبَابُ الصَّغِيرُ the little gate (as a name), : الْبَابُ الصَّغِيرُ the first *Rabī*, and رَبِيعُ الْآخِرِ the last (second) *Rabī* (names of months): D : الْبَابُ الْأَوَّلُ last year : جَانِبُ الْغَرْبِيِّ the western side, = الْمَسْجِدُ : الْجَانِبُ الْغَرْبِيُّ the congregational mosque, = الْمَسْجِدُ : الْبَقْلَةُ الْحَمَقَاءُ the foolish herb, purslane, = الْجَامِعُ : الْبَقْلَةُ الْحَمَقَاءُ the other world, the world to come, = الدَّارُ الْآخِرَةُ. In these and similar annexations some grammarians see an إِضَافَةٌ الْمُوصُوفِ إِلَى الْوَصْفَةِ, or annexation of the thing described to the descriptive epithet, i.e. of the substantive to the adjective; but as such an annexation is impossible (see § 78), those grammarians are correct

who regard the adjective as having been raised to the level of a A substantive. Strictly speaking, **بَيْتُ الْمُقَدَّسِ** means *the house of the holy place* (taking **مُقَدَّسٌ**, if we like, as *nomen loci* from **قَدَّسَ** to sanctify, Vol. i. § 227); **رَبِيعُ الْأَوَّلِ**, *the Rabī' of the first place, first in order*; etc. On the other hand, in **صَلُوةُ الْأَوَّلَى** the annexation is an ordinary, proper one (**إِضَافَةٌ حَقِيقِيَّةٌ**), the word **سَاعَةٌ**, *hour*, being understood; **صَلُوةُ الْأَوَّلَى** — **صَلُوةُ السَّاعَةِ الْأَوَّلَى**, i.e. **الصَّلَاةُ فِي السَّاعَةِ الْأَوَّلَى** (see § 77). Similarly, some grammarians consider **جَانِبُ الْغَرْبِيِّ** B **مَسْجِدُ الْمَكَانِ الْجَامِعِ** **مَسْجِدُ الْمَكَانِ الْغَرْبِيِّ** = **مَسْجِدُ الْحَبَّةِ الْحَمَقَاءِ** **بَقْلَةُ الْحَمَقَاءِ** **مَسْجِدُ الْوَقْتِ الْجَامِعِ** or **أَفْضَلُ دَارِ الْحَيَاةِ الْآخِرَةِ** — **دَارِ الْآخِرَةِ**. Here too the constructions

* [Accordingly too **يَوْمَ السَّابِعِ** is explained by Zamahsari (*Faḥḥ* i.

163) as **يَوْمَ اللَّيْلِ السَّابِعِ** *on the day of the seventh night*. The real explanation, however, seems to be that we have in **بَيْتُ الْمُقَدَّسِ**, C **بَابُ الصَّغِيرِ**, etc. the first instances of the omission of the article before the qualified substantive, which is prevalent in modern Arabic. The end-vowels of the word were generally not pronounced in common speech, if no misunderstanding could arise, according to the rule **لَا تَسْتَعْمِلُوا الْإِعْرَابَ فِي كَلَامِكُمْ إِذَا خَاطَبْتُمْ وَلَا تَخْلُوا مِنْهُ كُتُبَكُمْ إِذَا كَاتَبْتُمْ** *do not make use of case-endings in your speech, when you address people, but employ them in full in your letters, when you correspond*. This was called **السَّلِيْقِيَّةُ** and deemed elegant (*Faḥḥ* ii. 94). D

Hence this omission of the article caused no difficulty whatever, till the grammarians attempted to find a place for these abbreviated expressions in their syntactical system, comparing the **دِينُ** *دين* **دَارِ الْحَيَاةِ الْآخِرَةِ** for **دَارِ الْمِلَّةِ الْقِيَمَةِ** and **دَارِ الْآخِرَةِ** for **دَارِ الْحَيَاةِ الْآخِرَةِ**. The grammarian **el-Leit** *ibn Nasr* disapproved of the use of **مَسْجِدُ الْجَامِعِ**, etc. which he called a mistake. D. G.]

- A عَزِيزُ كِتَابِكُمْ, عَاجِلُ طَعْنَةٍ, رَجُلٍ, etc., find a place (see § 78, at the end, § 86, rem. *b*, and § 93).

REM. *a*. This sort of annexation is called by the grammarians إِضَافَةُ التَّفْسِيرِ, or الْإِضَافَةُ التَّفْسِيرِيَّةُ, the *interpretative annexation*, as also إِضَافَةُ الْبَيَانِ, or الْإِضَافَةُ الْبَيَانِيَّةُ, the *explicative annexation*. The special sort mentioned under *c* is named إِضَافَةُ التَّشْبِيهِ the *comparative annexation*.

- B [REM. *b*. It may not be superfluous to mention here the genitive by attraction, called جَرُّ الْمَجَاوِرَةِ or جَرُّ الْجَوَارِ (genitive of proximity. Comp. *Hamaasa*, 38, l. 16), as in هُوَ جُحْرُضِبٍ خَرِبٍ (this is a deserted hole of a dabb (a large kind of lizard), instead of خَرِبٌ كَأَنَّ عَزَلَ الْعَنْكَبُوتِ الْمُرْمَلِ; خَرِبٌ (it is) as if the woven web of the spider, instead of الْمُرْمَلِ, though عَنْكَبُوتٌ is of the fem. gender. Other examples from poetry have been given by Jahn in his notes to Sibawèh i. 185. D. G.]
- C

3. The Numerals.

96. We have already mentioned, in Vol. i. §§ 319—321, that the cardinal numbers from 3 to 10, when placed in apposition to the things numbered, agree with them in case; but when placed in annexation before them, govern the genitive plural, as سِتَّةَ رِجَالٍ *six*

- D *men*, ثَلَاثُ جَوَارٍ *three girls*, ثَلَاثُنَا *we three* (women), أَرْبَعَتُهُمْ *the four of them* (men). The genitive must, in every possible case, be that of the broken plural (Vol. i. § 300, *b*, and §§ 304, 305); and if the substantive has a جَمْعُ الْقِلَّةِ as well as a جَمْعُ الْكَثْرَةِ (Vol. i. § 307), the former ought to be used; e.g. خَمْسَةُ أَثْوَابٍ *five pieces of cloth*, ثَمَانِيَةُ أَجْرِيَّةٍ *eight sacks*, عَشْرَةُ غِلْمَةٍ *ten slaves*, ثَلَاثَةُ أَفْلَسٍ *three fêls* (a copper coin), not ثَلَاثَةُ فُلُوسٍ, عَشْرَةُ غِلْمَانٍ, ثَمَانِيَةُ جُرُبٍ, خَمْسَةُ نِيَابٍ.—They are

very rarely construed with the accusative لِلشَّيْخِ (§ 44, c); as خَمْسَةٌ A *خَمْسَةُ أَثْوَابٍ, instead of أَثْوَابًا.

REM. a. The word مِائَةٌ forms an important exception to the above rule, being always placed after the governing unit in the genitive singular, as ثَلَاثُمِائَةٍ *three hundred*. Only a poet can venture to say ثَلَاثُ مِئِينَ. [On the use of the plural forms of أَلْفٌ see Vol. i. § 326, rem.]

REM. b. Should a جَمْعُ أَقْلَةٍ be little or not at all in use, the جَمْعُ أَكْثَرَةٍ must of course be employed; as ثَلَاثَةُ شُيُوعٍ *three shoe-strings*, because أَشْأَعٌ and أَشْجَعٌ are rare or doubtful. Even in the Kor'ān, however, we find ثَلَاثَةُ قُرُوءٍ *three menstruations*, instead of أَقْرَاءٍ or أَقْرُوءٍ.

[REM. c. It is perhaps superfluous to remark that the pluralis sanus is used in cases where no broken plural exists, as أَيُّهَا سَبْعُ آيَاتٍ *the verses of this sūra are seven in number* (pl. of آيَةٌ; آى is a C quasi-plural); عَشْرُ سِنِينَ *seven cows* (pl. of بَقْرَةٌ); عَشْرُ سِنِينَ *ten years*; سِتُّ بَنَاتٍ *six daughters*; ثَلَاثَةُ حَدَّادِينَ *three smiths*. If, however, the word is properly an adjective or participle (صِفَةٌ), we ought to employ the preposition مِنْ, or to put the noun in apposition to the numeral, or *vice versa*, as ثَلَاثَةُ مِنَ الْمُؤْمِنِينَ or سَبْعُ عِجَافٍ (سَبْعُ عِجَافٍ ثَلَاثَةٌ), not ثَلَاثَةُ مُؤْمِنُونَ or سَبْعُ عِجَافٍ ثَلَاثَةٌ. *seven lean (cows) not سَبْعُ عِجَافٍ ثَلَاثَةٌ*.]

D

* [In Arabic, as in some other languages, a cardinal number may be followed immediately by the next one, in order to rectify it (لِلْإِسْتِدْرَاكِ; comp. § 181, b, rem.), as سِتَّةٌ سَبْعَةٌ مِنَ الْفَرَسَانِ *six seven* (i.e. six, or it may be seven) *horsemen*; مِقْدَارُ أَرْبَعِينَ خَمْسِينَ يَوْمًا *a sum of forty fifty* (i.e. from forty to fifty) *days*. D. G.]

- A **97.** Of the two words **وَاحِدٌ** and **أَحَدٌ** the former is more commonly used as an adjective, the latter as a substantive; e.g. **رَجُلٌ وَاحِدٌ** *a single man, one man*, **لِلَّهِ الْوَاحِدِ** *to the one God*; **أَحَدُ النَّاسِ** *one of the people*, **إِحْدَى الثَّلَاثِ** *one (fem.) of the three*, **أَحَدُهُمْ** *one of them*. **أَحَدٌ** is used absolutely in negative and interrogative phrases in the sense of *any one*; as **لَا أَحَدٌ فِي الدَّارِ** *there is no one in the house*; **هَلْ أَحَدٌ رَأَى مَا جَاءَنِي أَحَدٌ** *no one came to me*; **هَلْ أَحَدٌ رَأَى** *has any one seen the like of this?* As applied to God, the two words are interchangeable, **هُوَ الْوَاحِدُ** or **هُوَ الْأَحَدُ**; and also in the compound numbers 21, 31, etc., **وَاحِدٌ وَعِشْرُونَ** or **أَحَدٌ وَعِشْرُونَ**, etc.—**اِثْنَانِ**, fem. **اِثْنَتَانِ** or **ثِنْتَانِ**, is not unfrequently placed, as an adjective, after a noun in the dual, to express the idea of duality more strongly; as **لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ** *do not take unto yourselves two gods*; **وَأَلَدَى جَعَلَ لَهُ صَلَاحُ الدِّينِ بَدَلًا مِنْ مَكْسِ الْحَاجِّ أَلْفًا دِينَارٍ اِثْنَانِ** *what Salāḥū'd-dīn (Saladin) has assigned him in lieu of the tax levied on the pilgrims is 2000 dīnārs*; **نَازِلِينَ مِنْذُ شَهْرَيْنِ اِثْنَيْنِ** *dwelling (in it) for the last two months*; **عَلَى مِيلَيْنِ اِثْنَيْنِ مِنْهَا** *at a distance of two miles from it*; **مِائَتَا يَوْمٍ اِثْنَانِ وَخَمْسَةٌ وَأَرْبَعُونَ يَوْمًا** *two hundred five and forty days*. It is very rarely prefixed to the things
- D numbered, and then requires the genitive singular; as **ثِنْتَا حَنْظَلٍ** *two colocynth gourds*, = **حَبَّتَا حَنْظَلٍ** (**حَبَّةٌ** *grain, berry*, being used, like the Persian **دانه**, *dāna*, in counting fruit). See Vol. i. § 321, rem. *c*.

98. When the numeral is followed, not by the noun expressing the things numbered, but by a collective designating the whole species or genus, the relation between it and the collective is indicated, not by

the simple genitive, but by the preposition **مِنْ** ; as **فَخَذَ أَرْبَعَةً مِنْ** A
الطَّيْرِ *take then four birds*, = **أَرْبَعَةٌ طُيُورٌ مِنَ الطَّيْرِ** ; **تِسْعَةٌ مِنَ الرِّهْطِ** ;
تِسْعَةٌ أَشْخَاصٍ مِنَ الرِّهْطِ . Sometimes, however,
the collective itself is put in the simple indefinite genitive ; as
وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ *there were in the city nine persons* ;
وَهُمْ أَرْبَعَةٌ نَفَرٍ *and they were four in number**.

[REM. The construction with **مِنْ** is also employed when the noun expressing the things numbered is properly an adjective or B participle ; see § 96, rem. c.]

99. The cardinal numbers from 11 to 99 take, as already mentioned (§ 44, c, rem. b, and Vol. i. § 323, rem. b), the objects numbered in the accusative singular ; as **ثَلَاثَةَ عَشَرَ رَجُلًا** *thirteen men* ; **تِسْعَ**
عَشْرَةَ امْرَأَةً *nineteen women* ; **ثَلَاثَةً وَسَبْعُونَ رَجُلًا** *seventy-three men* ;
تِسْعَ وَتِسْعُونَ نَعْجَةً *ninety-nine sheep*. They are very rarely followed
by the accusative plural ; as **وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا** C
we divided them into twelve tribes (or) nations.—As to gender, the *tens*
(**عِشْرُونَ**, etc.) are both masculine and feminine, but the *units* conform
to the gender of the noun denoting the things numbered ; as **أَحَدَ عَشَرَ**
كَوْكَبًا *eleven stars* ; **خَمْسَ وَارْبَعُونَ نَاقَةً** *forty-five she-camels*.

REM. **بِضْعٌ** (also **بَضْعٌ**) is construed like the numerals which it represents (Vol. i. § 319, rem. b, etc.), but does not vary in gender, according to the best authorities, when unaccompanied by another D number and signifying from 3 to 10 ; as **بِضْعُ رِجَالٍ** , **بِضْعُ نِسْوَةٍ** , **بِضْعَةُ**
وَتِلْثُونَ , **بِضْعُ عَشْرَةِ امْرَأَةٍ** , **بِضْعَةُ عَشَرَ رَجُلًا** , **بِضْعُ سِتِّينَ**
مِنَ الْمُسْلِمِينَ *some thirty, or thirty and odd, of the Muslims* ,
بِضْعُ وَارْبَعُونَ سَنَةً *some forty years or forty and odd years*.

* [This is not allowed with **بَشَرٌ** and **قَوْمٌ**, according to *Fāik* ii. 384. D. G.]

- A **100.** If an adjective be appended to the noun denoting the things numbered, after any numeral between 11 and 99, the adjective may agree either grammatically with the noun, or logically with the cardinal number; as **عِشْرُونَ دِينَارًا نَاصِرِيًّا** *twenty dinārs of ḥl-Mḥlik ḥn-Nāṣir* (where **نَاصِرِيًّا** agrees grammatically with **دِينَارًا**, accus. sing. masc.), or **عِشْرُونَ دِينَارًا نَاصِرِيَّةً** (where **نَاصِرِيَّةً** agrees logically with **عِشْرُونَ**, as representing the broken plural **دَنَانِيرُ**, which requires an adjective in the sing. fem.).

101. When the object numbered has been already spoken of, the cardinal numbers from 20 to 90 (the tens) may be construed, like substantives, with the genitive; as **عِشْرُو زَيْدٍ** *Zēid's twenty* (camels); **كُلَاثُوكَ** *your thirty* (servants). Compare § 108.

- 102.** The cardinal numbers from 11 to 19 may also be construed in the same way with the genitive of the possessor (except **إِثْنَا عَشَرَ** and its fem.). In this case they remain, according to most grammarians, indeclinable, as **خَمْسَةَ عَشَرَكَ**, fem. **خَمْسٌ عَشْرَتُكَ**, *thy fifteen* (nom., gen., acc.). According to others, the **عَجْزُ** or latter part of the compound is declined; as **خَمْسَةَ عَشْرِكَ**, gen. **خَمْسَةِ عَشْرِكَ**, acc. **خَمْسَةً عَشْرِكَ**; [or both parts are declined; as **خَمْسَةُ عَشْرِكَ**, gen. **خَمْسَةِ عَشْرِكَ**, acc. **خَمْسَةً عَشْرِكَ**]. Others still admit the declinability of the **صَدْرُ** or former part of the compound, and put the **عَجْزُ** or latter part in the genitive; as **خَمْسَةُ عَشْرِكَ**, gen. **خَمْسَةِ عَشْرِكَ**, acc. **خَمْسَةً عَشْرِكَ**.

103. The cardinal numbers **مِائَةٌ** *a hundred*, and **أَلْفٌ** *a thousand*, and their compounds, are construed with the genitive singular of the noun denoting the objects numbered; as **مِائَةُ رَجُلٍ** *100 men*; **مِائَتَا حِمَارٍ** *200 asses*; **ثَلَاثُمِائَةِ كَلْبٍ** *300 dogs*; **أَلْفُ مَدِينَةٍ** *1000 cities*; **أَرْبَعَةُ أَلْفٍ رَجُلٍ** *4000 men*; **أَلْفَا كِتَابٍ** *1000 books*; **أَلْفٌ دِينَارٍ** *1000 dinārs*; **ثَلَاثُمِائَةُ أَلْفٍ رَجُلٍ** *300,000 men*.

REM. The accus. sing. or genit. plur. after مِائَةٌ [and أَلْفٌ] is A very rare; as إِذَا عَاشَ أَلْفَتَيْنِ مِائَتَيْنِ عَامًا when a man has lived two hundred years; وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةِ سَنِينَ and they tarried in their cave three hundred years (where others read مِائَةً, and regard ثَلَاثَ مِائَةٍ as a بَدَل or permutative apposition to مِائَةٍ).

104. If a sum be composed of several numerals of different kinds, the noun denoting the things numbered falls under the government of the last numeral; as بَيْنَ الْهِجْرَةِ وَبَيْنَ آدَمَ عَلَى مُقْتَضَى B
التَّوَارِثِ الْعِبْرَانِيَّةِ أَرْبَعَةُ آلَافٍ وَسَبْعُ مِائَةٍ وَإِحْدَى وَأَرْبَعُونَ سَنَةً between the Hîgra and Adam, according to the Hebrew Pentateuch, there are 4741 years; بَيْنَ تَبَلُّلِ الْأَلْسُنِ وَبَيْنَ الْهِجْرَةِ عَلَى اخْتِيَارِ الْمُؤَرِّخِينَ
بَيْنَ تَبَلُّلِ الْأَلْسُنِ وَبَيْنَ الْهِجْرَةِ عَلَى تِلْكَ ثَلَاثَةُ آلَافٍ وَثَلَاثُمِائَةٍ وَأَرْبَعِ سِنِينَ between the confusion of tongues and the Hîgra, there are, according to the assumption of the chronologists, 3304 years. The substantive may, however, be repeated after each numeral; as أَلْفَا أَلْفٍ دِينَارٍ وَمِائَةُ أَلْفٍ دِينَارٍ وَأَرْبَعَةُ C
وَأَرْبَعُونَ أَلْفٍ دِينَارٍ وَثَمَانُونَ دِينَارًا جَيْشِيَّةً the revenue of (the province of) el-Garbîya (in Lower Egypt) is 2,144,080 military *dinârs*. In large amounts, consisting of millions, hundreds of thousands and thousands, the word أَلْفٌ must be repeated after each numeral; as تِسْعَةُ آلَافٍ أَلْفٍ وَخَمْسُمِائَةٍ أَلْفٍ وَأَرْبَعَةُ وَثَمَانُونَ أَلْفًا وَمِائَتَانِ وَأَرْبَعَةُ
جُمْلَةً ذَلِكَ the total of this amounts to 9,584,264 *dinârs*.

105. The higher cardinal numbers, as well as those from 3 to D
10 (Vol. i. § 321), may be placed in apposition to the substantive denoting the objects numbered; as جَذَبَ الشَّبَكَةَ إِلَى الْأَرْضِ مُمْلِئَةً he drew the net to land, full of large
كَانَتْ شُعُوبُ أَوْلَادِ نُوحٍ الثَّلَاثَةِ عِنْدَ سَمَكًا كَبِيرًا مِائَةً وَثَلَاثَةً وَخَمْسِينَ fishes, a hundred and fifty-three; تَبَلُّلُ الْأَلْسُنِ أَثْنَيْنِ وَسَبْعِينَ شُعْبًا the nations sprung from the three

A *sons of Noah were, at the time of the confusion of tongues, seventy-two in number* (the substantive denoting the things numbered, شَعْبٌ, is repeated here, because the last numeral requires it in a form different in number and case from شُعُوبَ).

106. As regards the agreement in gender between the cardinal numbers and the nouns denoting the objects numbered (see Vol. i. § 319), the following rules hold.

- (a) If the plural of the substantive denoting the things numbered differs in gender from the singular, the numeral agrees with the *singular*; as سَبْعَ سِنِينَ *seven years* (sing. سَنَةٌ, fem.), but سَبْعَةَ أَعْوَامٍ *id.* (sing. عَامٌ, masc.); ثَلَاثَةَ حَمَامَاتٍ *three baths* (sing. حَمَامٌ, masc.); سِتَّةَ مُجَلَّدَاتٍ *six volumes* (sing. مُجَلَّدٌ, masc.). This rule holds even when the substantive itself is suppressed; as صُمْتُ خَمْسَةَ أَيَّامٍ *I fasted five days* (i.e. خَمْسَةَ أَيَّامٍ, from يَوْمٌ, masc., *a day*); سَرْتُ خَمْسًا *I travelled five nights* (i.e. خَمْسَ لَيَالٍ, from لَيْلَةٌ, fem., *a night*); مِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ *among them are creatures which walk on four feet* (i.e. عَلَى أَرْبَعٍ أَرْجُلٍ, from رِجْلٌ, fem., *a foot*); يَا عَيْنَ بَكِي عِنْدَ كُلِّ صَبَاحٍ جُودَى بِأَرْبَعَةٍ عَلَى الْجَرَاحِ *O eye of mine, weep every morning* (صَبَاحٍ in rhyme for صَبَاحٍ); *shed copious tears over el-Garrāh* (lit. *weep with the four channels for tears*, بِأَرْبَعَةِ الشُّوُونِ, from the sing. شَأْنٌ, masc., or *with the four corners of the eyes*, بِأَرْبَعَةِ جَوَانِبِ الْعَيْنِ, from the sing. جَانِبٌ, masc., *a side*).

REM. This rule is often disregarded by modern incorrect writers and copyists.

(b) The numeral follows the grammatical gender of the substantive, when the objects numbered are designated merely by a noun of a vague, general signification; e.g. ثَلَاثَةُ أَشْخَاصٍ *three persons*,

from **شَخْصٌ**, masc.; **ثَلَاثُ أَعْيُنٍ** *three human beings*, from **عَيْنٌ**, fem. A

But if another noun be annexed to this, which determines the real gender of the objects more precisely, the numeral agrees with the second noun; as **فَكَانَ مِجَنِّي دُونَ مَنْ كُنْتُ أَتَقَى ثَلَاثَ شُخُوصٍ** *and so my shield against those whom I feared was three persons, two girls and a young woman* (**كَاعِبٌ** and **مُعْصِرٌ** are used only of women, Vol. i. § 297, c, rem. b; **شُخُوصٌ** is here employed by the poet, through the exigency of the metre, instead of **أَشْخَاصٍ**, § 96; **مُعْصِرٌ** stands in rhyme for **مُعْصِرٌ**). Again: **فَإِنَّ كِلَابًا** B

هَذِهِ عَشْرُ أَبْطُنٍ وَأَنْتَ بَرِيءٌ مِنْ قَبَائِلِهَا الْعَشْرِ *this (tribe of) Kilāb has ten branches, but thou hast nought to do with its ten branches* (**أَبْطُنٌ** is a plural of **بَطْنٌ**, Vol. i. § 304, rem. c, which is masc., but the numeral takes the gender of the feminine substantive **قَبِيلَةٌ**, which immediately follows in its plural form **قَبَائِلٌ**); and in the

Kor'an, ch. vii. 160, **وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا** *and we divided* C *them into twelve tribes (or) nations* (**أَسْبَاطٌ** is the plural of **سِبْطٌ**, masc., Heb. **שִׁבְט**, but the numeral agrees with **أُمَّةٌ**, which follows in the plural form **أُمَمٌ**). Sometimes, however, the numeral agrees with the real gender of the objects numbered, even when the grammatical gender of the noun used is different; as **ثَلَاثَةُ أَنْفُسٍ** *three persons (of the male sex)*, where **ثَلَاثَةٌ** is masc., although **نَفْسٌ** is fem., because **نَفْسٌ** is here equivalent to **إِنْسَانٌ** or **رَجُلٌ**. D

(c) If the substantive be suppressed, and its place be taken by an adjective or other word expressive of its quality, the numeral agrees in gender with the understood substantive; e.g. **مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا** *he who does a good thing, shall receive a* "tenfold recompense for it, lit. shall receive ten (good things) like it" (**عَشْرٌ** is fem., because **مِثْلٌ**, plur. **أَمْثَالٌ**, though masc., is here only an epithet of **حَسَنَاتٌ** understood, the plur. of **حَسَنَةٌ**, which is fem.).

- A (d) When the numeral is connected with the substantive by the preposition **مِنْ** (§ 98), it agrees in gender with the substantive; as **أَرْبَعٌ مِنَ الْغَنَمِ** *four sheep* (**غَنَمٌ** being fem., Vol. i. § 290, *a*, *ε*); **ثَلَاثَةٌ مِنَ الْبُطِّ** *three ducks* (**بُطٌّ** being masc. [by form], Vol. i. § 292, *a*)*. This is the case even when an epithet follows which fixes the real gender of the objects numbered; as **أَرْبَعٌ مِنَ الْغَنَمِ ذُكُورٌ** *four sheep, males*; **ثَلَاثَةٌ مِنَ الْبُطِّ إِنَاثٌ** *three ducks, females*. If, however, the epithet be placed between the numeral and the substantive, the numeral must agree in gender with the epithet; as **أَرْبَعَةٌ ذُكُورٌ مِنْ** *four males*; **ثَلَاثَةٌ إِنَاثٌ مِنْ** *three females*. [comp. § 96, rem. *c*].

(e) The numerals as abstract numbers (Vol. i. § 309, *b*, *ε*) are of the masculine gender; as **ثَلَاثَةٌ نِصْفِ سِتَّةٍ**, or **الثَّلَاثَةُ نِصْفُ السِّتَةِ** *three is the half of six*.

- (f) In the enumeration of several groups of objects of different genders, the following rules hold.—(a) The numerals from 3 to 5, inclusive, must be repeated before each substantive, and vary in gender accordingly; as **إِلَى خَمْسَةٍ أَعْبُدُ وَخَمْسُ إِمَاءَ (أَمٍ)** *I have five male and five female slaves*. (β) From 6 to 10, inclusive, they are not repeated, and conform in gender to the nearest substantive; as **إِلَى ثَمَانِيَةِ أَعْبُدُ وَإِمَاءَ (أَمٍ)** *I have eight male and (eight) female slaves*, or, transposing the words, **إِلَى ثَمَانِي إِمَاءَ (أَمٍ) وَأَعْبُدُ**. (γ) The compound numerals, from 11 upwards, are not repeated, and take the masculine form, when the following substantives designate rational beings; as **عِنْدِي خَمْسَةَ عَشَرَ عَبْدًا وَجَارِيَةً** *I have fifteen male and (fifteen) female slaves*, or, transposing the words, **عِنْدِي خَمْسَةَ عَشَرَ جَارِيَةً وَعَبْدًا**. But when the substantives designate irrational objects,

* [We may of course say also **أَرْبَعُ نَعَجَاتٍ (شِيَاهٍ) مِنَ الْغَنَمِ** and **ثَلَاثَةُ بَطَّاتٍ مِنَ الْبُطِّ**.]

the numerals take the gender of the nearest substantive; as **عِنْدِي** A
خَمْسَةَ عَشَرَ جَمَلًا وَنَاقَةً *I have fifteen male and (fifteen) female camels*,
 or, transposing the words, **عِنْدِي خَمْسَ عَشْرَةَ نَاقَةً وَجَمَلًا**. If, however,
 in the case of irrational objects, a vague, general expression, such as
مَا بَيْنَ (§ 67), be interposed between the numeral and the things
 numbered, the numeral is always of the *feminine* gender; as **عِنْدِي**
خَمْسَ عَشْرَةَ مَا بَيْنَ جَمَلٍ وَنَاقَةٍ *I possess fifteen camels, male and*
female, or, transposing the words, **عِنْدِي خَمْسَ عَشْرَةَ مَا بَيْنَ نَاقَةٍ** B
وَجَمَلٍ.

107. The cardinal numbers become determined or definite in the same cases as substantives; viz.

(a) When the numeral is used to express an abstract number, and hence contains the idea of genus; e.g. **الثَّلَاثَةُ نِصْفُ السِّتَةِ** *three (every three) is the half of six (every six)*. The article is here C employed **لِلْجِنْسِ**, to indicate the genus [Vol. i. § 345, rem. a]. It is not, however, essential, for, regarding the numeral as a **عِلْمٌ جِنْسِيٌّ** (Vol. i. § 191, rem. b, 5 a), we may say with equal correctness **ثَلَاثَةُ نِصْفِ سِتَةٍ**.

(b) When the objects numbered have already been mentioned, or are supposed to be well known; as **فَرَجَعَ السَّبْعُونَ بِفَرَحٍ** and the D *seventy (disciples) returned with joy*; **وَقَدْ جَاوَزْتُ حَدَّ الْأَرْبَعِينَ** since *I am already past forty*, scil. **سَنَةٍ** years (observe **الْأَرْبَعِينَ** by poetic license for **لِلْعَهْدِ**). The article is here used **لِلْعَهْدِ**, to indicate *previous knowledge*.

(c) When the numeral is in apposition, as an adjective, to a definite noun; as **الرِّجَالُ الْخَمْسَةُ** *the five men* (οἱ ἄνδρες οἱ πέντε, see Vol. i. § 321).

- A (d) When the numerals, from 3 to 10, precede a definite noun in the construct state (see § 92): as ثَلَاثَةُ الرِّجَالِ *the three men* (lit. *the triad of the men*); عَشْرُ الْعِلْمَةِ *the ten slaves*; عَشْرُ الْجَوَارِي *the ten female slaves*; أَرْبَعُ الْأَدْوَارِ *the four houses*; خَمْسَةُ الْأَشْبَارِ *the five spans*; ثَلَاثُ الْأَتَانِي *the three stones (on which the cooking-pot rests)*. Sometimes, however, the numeral too has the article; as ثَلَاثَةُ الْأَصْوَاتِ الْمُخْتَارَةِ *the three selected airs or tunes*; هَذِهِ السِّتُّ الْمَدِينِ *these six cities**.—According to the later and now (but without case-endings) usual construction, the article is dropped before the substantive and appears only prefixed to the numeral; as الْخَمْسُ قَرْيِ الْأَرْبَعَةِ أَهْمَاسِ *the five villages*; الثَّلَاثَةُ رِجَالِ *the three men* (vulg. رِجَالُ الثَّلَاثَةِ)†.—The same remarks apply to مِائَةٌ and أَلْفٌ, with their derivatives and compounds; e.g. ثَلَاثَةُ آلَافِ الدِّينَارِ *the 3000 dinārs*, ثَلَاثُمِائَةِ الدِّينَارِ *the 3000 dirhams*; but also الثَّلَاثَةُ آلَافِ الدِّرْهِمِ, الثَّلَاثُمِائَةِ الدِّينَارِ, and in more modern Arabic الثَّلَاثَةُ آلَافِ دِرْهِمٍ, الثَّلَاثُمِائَةِ دِينَارٍ (vulg. الثَّلَاثَةُ آلَافِ دِرْهِمٍ, الثَّلَاثُمِائَةِ دِينَارٍ).—Those numerals which take the objects numbered in the accusative singular, must have the article

* [The grammarians of the school of Baṣra disapprove of this construction. Nevertheless Zamakhṣārī gives, in his *Fāṭḥ*, three in-

- D stances from the Traditions, as i. 61 seq. الْمِائَةُ الْبَقَرَةِ وَالْمِائَةُ الضَّائِئَةِ *the hundred cows and the hundred sheep*; i. 313 السَّبْعَةُ الدَّنَانِيرُ *the seven dinārs* (with a var. الدَّنَانِيرُ السَّبْعَةُ); ii. 384 الثَّلَاثَةُ النَّفَرِ *the three persons*. Comp. Fleischer, *Kl. Schr.* ii. 52 seq. D. G.]

† [Relatively old instances of this construction are Ibn Hiṣām 331, l. 14 فَآخُذْ أَلْمِائَةَ نَاقَةٍ *that I may get the hundred camels*; Aḡānū xv. 147, l. paenult. أَجَاَزَ التِّصْفِ بَيْتٍ *he completed the halfverse*. Comp. Fleischer, l. c. 49. D. G.]

prefixed to them to render them definite, as **الْتِسْعُونَ رَجُلًا** *the 90 men*; A and in the case of a compound of tens and units, the article must be prefixed to both, as **السَّبْعَةُ وَالسَّبْعُونَ جَمَلًا** *the 77 camels*. The compound numbers from 11 to 19, however, according to the best grammarians, prefix the article to the unit alone, without making any change in the termination, except in the case of 12; as **الثَّلَاثَةُ عَشَرَ جَمَلًا** *the thirteen camels*. But others allow the repetition of the article, as **قَبْرِ يَاقَبِ الْحَوَارِيِّ أَحَدِ الْإِثْنَيْ عَشَرَ**; **الثَّلَاثَةُ عَشَرَ جَمَلًا** *the grave of James the apostle, one of the twelve*. B

REM. The peculiar construction of the numerals in modern Arabic, is analogous to that employed by the same dialect in such nominal compounds as **الْمَآوِرْدُ** (vulg. **الْمَآوَرْدُ**) *rose-water*, for the classical **مَاءُ الْآوَرْدِ**; **الْحَصَالِبَانُ** *frankincense in grains*, for **حَصَا**; **الرَّسْمَالُ** *the capital or principal* (in speaking of money), for **رَأْسُ الْمَالِ**; **الْتَمْرَهِنْدِيُّ** *the tamarind* (lit. *the Indian date*), for **الْتَمْرُ الْهِنْدِيُّ**. C

108. The ordinal numbers are often construed with the genitive, especially of the month (on the omission of the word for *day*, compare § 101 and § 106, a): as **خَامِسَ عَشْرَهُمُ** *the fifteenth of them*; **ثَمَرُ سَارَ** **الْسُّلْطَانِ إِلَى عَزَازَ وَنَازَلَهَا ثَالِثَ ذِي الْقَعْدَةِ وَتَسَلَّمَهَا حَادِي عَشَرَ ذِي الْحِجَّةِ** *next the sultān proceeded to Azāz, and laid siege to it on the third of Du'l-Ka'da, and took possession of it by capitulation on the eleventh of Du'l-Hijga*; **وَكَانَ ثَامِنَ عَشْرَى تَمُوزَ** *and it was the twenty-eighth of Tēmūz* (in this example **ثَامِنَ** is in the construct state before **عَشْرَى**, lit. *the eighth of the twenties**, and so also in

* [This construction has supplanted the coordinating of the units with the ordinals from *twentieth* to *ninetieth* by means of **وَ**, according

- A the following ones, in which, however, the modern form **عِشْرِينَ**, gen. **عِشْرِينَ**, acc. **عِشْرِينَ**, is used instead of the classical **عِشْرُو**, gen. and acc. **عِشْرَى**; just as in the noun we find **سِنِينَ** instead of **سِنُو** and **سِنَى**, from **سِنُونَ**, plur. of **سَنَة** *a year*, Vol. i. § 302, rem. *d*); **فِي ثَالِثِ هُوَ حَادِي عِشْرِينَ تِشْرَى** *it is the twenty-first of Tishrî*; **عِشْرِينَ نُوْدَى بِالْقَاهِرَةِ** *on the twenty-third of this (month) there was a proclamation made in el-Kāhira*.

109. An ordinal number is not unfrequently connected with the genitive either (*a*) of its own cardinal, or (*b*) of the cardinal which is one less than its own.

(*a*) In the former case, the ordinal expresses *indefinitely* one of the individuals designated by the cardinal; as **لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ** *verily they are unbelievers who say, God is a third of three (is one of three)*; **إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا أَثْنَيْنِ**

- C *when those, who were unbelievers, drove him forth a second of two (one of two, with a single companion)*; **خَرَجَ زَيْدٌ سَابِعَ سَبْعَةٍ** *Zēid went out a seventh of seven (with six companions)*. With the numerals from 11 to 19, we may either use the whole ordinal number, or (which is better) suppress the second part of it, in which case the first part becomes declinable; as **ثَانِيًا أَثْنَى عَشَرَ**, or **ثَانِي عَشَرَ أَثْنَى عَشَرَ**, *a twelfth of twelve*, fem. **ثَانِيَةً أَثْنَى عَشَرَ**, or **ثَانِيَةً عَشَرَ أَثْنَى عَشَرَ**; D **ثَالِثَ ثَلَاثَةِ عَشَرَ**, or **ثَالِثَ ثَلَاثَةِ عَشَرَ**, *a thirteenth of thirteen*, fem. **ثَالِثَةً ثَلَاثَةِ عَشَرَ**, or **ثَالِثَةً ثَلَاثَةِ عَشَرَ**; etc.

to which **ثَامِنَ** in **وَعِشْرَى تَمُوزَ** **وَكَانَ ثَامِنَ** would be in the *status constructus* before **تَمُوزَ**, as in the cases mentioned § 78, rem. *b*. Comp. Fleischer, *Kl. Schr.* i. 697. Hence also the use of **الثَّانِي** (Vol. i. § 330, rem.) D. G.]

REM. Compare in Old German *selbe vierde*, i.e. *mit drei andern*; A
zuo rîten sâhen einen ritter selben dritten, i.e. *mit zwei andern*; *der*
grâre selbe zwelfte in eine barken sprang, i.e. *mit elf andern*.

(b) In the latter case, the ordinals from third to ninth are in reality nomina agentis (compare § 86, rem. a) from the verbs ثَلَّثَ to make (two) into three, رَبَعَ to make (three) into four, etc.; as هُوَ ثَالِثٌ اِثْنَيْنِ he makes a third, lit. he makes three of two. Hence they may also be construed with the accusative; as هُوَ رَابِعٌ ثَلَاثَةً B he makes a fourth, fem. هِيَ رَابِعَةٌ ثَلَاثًا. With the numerals from 11 to 19, we may in like manner say هُوَ ثَالِثٌ عَشَرَ اِثْنَى عَشَرَ he makes a thirteenth; هِيَ رَابِعَةٌ عَشْرَةٌ ثَلَاثَ عَشْرَةٍ she makes a fourteenth (where the cardinal number is in the accusative); though many grammarians wholly disapprove of this construction [allowing only هُوَ ثَالِثٌ اِثْنَى عَشَرَ and هِيَ رَابِعَةٌ ثَلَاثَ عَشْرَةٍ, with suppression of the ten].—With the C numerals compounded of units and tens, only the unit is put in the construct state, and the ten is suppressed; as هُوَ رَابِعٌ ثَلَاثَةٌ وَعِشْرِينَ he makes a twenty-fourth; or, with the accusative, هِيَ رَابِعَةٌ ثَلَاثًا وَعِشْرِينَ she makes a twenty-fourth.

REM. a. Examples of the ordinals used as nomina agentis, with pronominal suffixes, are: مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُم there is no private converse of three, but He makes the fourth; D سَيَقُولُونَ ثَلَاثَةً رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ كَلْبُهُمْ رَجْمًا سَيَقُولُونَ سَبْعَةً ثَامِنُهُمْ كَلْبُهُمْ they will say, 'Three, their dog making the fourth'; and they will say, 'Five, their dog making the sixth,' guessing at the secret; and they will say, 'Seven, and their dog making the eighth.'

REM. b. From عِشْرُونَ twenty is formed a [post-classical] quadriliteral verb, the nomen agentis of which may be used in the same way as the ordinal number; e.g. هُوَ مُعَشِّرُنْ تِسْعَةَ عَشَرَ he makes a

- A *twentieth* (lit., if we may be allowed to coin a word, *he twenties nineteen*), from *عَشْرَنَ* to make (*nineteen*) into *twenty*. [Similarly *سَبْعَنَ* to make into *seventy* is formed from *سَبْعُون* *seventy*.]

110. In stating dates, particularly when reckoning according to the Muhammadan era, the cardinal numbers are employed instead of the ordinal. They are put in the genitive after the word denoting *year*, but agree with it in gender; as *فِي سَنَةِ ثَمَانٍ وَثَمَانِينَ* in the year 888 of the Alexandrine era;

- B *ثُمَّ دَخَلَتْ سَنَةٌ سِتٌّ وَتِسْعِينَ وَثَلَاثِمِائَةً* then commenced the year 396 (of the *Hijra*); *تُوَفِّيَ صَلَاحُ ضَحَا يَوْمَ الْاِثْنَيْنِ اِثْنَتَى عَشْرَةَ لَيْلَةً خَلَتْ* he (the Prophet) died early in the forenoon, on Monday the twelfth (lit. twelve nights being passed) of the month of the first *Rabi'*, in the eleventh year of the *Hijra*. But if the years of a life or a reign are meant, the ordinal must be employed; as *فِي السَّنَةِ السَّادِسَةِ مِنْ مُلْكِ الْأَشْرَفِ شُعْبَانَ* in the sixth year of the reign of *el-Asraf* *Su'bān*; *فِي السَّنَةِ الثَّانِيَةِ وَالْأَرْبَعِينَ مِنْ مُلْكِهِ* in the forty-second year of his reign.

111. The Arabs have two ways of stating the day of the month. They count either from the first day to the last, as we do, e.g. *الْيَوْمُ الرَّابِعَ عَشَرَ مِنْ شَهْرِ رَجَبٍ* the first of *Su'bān*; *أَوَّلُ يَوْمٍ مِنْ شُعْبَانَ* the fourteenth day of the month of *Règèb*; *يَوْمَ الْخَمِيسِ الثَّانِي*

- D *وَالْعِشْرِينَ لِمُحَرَّمٍ* on Thursday the twenty-second of *Muharram*; or they reckon by the *nights* of the month, the civil day being held by them, as well as by the Jews, to commence at sunset. To illustrate this, let us take the month of *Règèb*, which has thirty days.

1st of *Règèb*, *لَيْلَةً خَلَتْ مِنْ رَجَبٍ*, or *لِأَوَّلِ لَيْلَةٍ مِنْ رَجَبٍ*, one night of *Règèb* being past*.

* We may also say *غُرَّةَ رَجَبٍ* or *لِغُرَّةِ رَجَبٍ* (from *غُرَّة* the blaze,

2nd, لِلْيَلَّتَيْنِ خَلَّتَا مِنْ رَجَبٍ.

A

3d, لِثَلَاثٍ لَيْلٍ خَلَوْنَ مِنْ رَجَبٍ; and so on up to the

10th, لِعَشْرِ خَلَوْنَ مِنْ رَجَبٍ.

11th, لِإِحْدَى عَشْرَةٍ لَيْلَةٍ خَلَّتْ مِنْ رَجَبٍ; and so on up to the

14th, لِأَرْبَعٍ عَشْرَةٍ خَلَّتْ مِنْ رَجَبٍ.

15th, فِي مُنْتَصَفٍ رَجَبٍ, or فِي أُنْتِصَافِ رَجَبٍ, or فِي النَّصْفِ مِنْ رَجَبٍ,

رَجَبٍ, in the middle of Rêgèb.

B

16th, لِأَرْبَعٍ عَشْرَةٍ لَيْلَةٍ بَقِيَتْ مِنْ رَجَبٍ, fourteen nights remaining of Rêgèb; and so on up to the

20th, لِعَشْرِ لَيْلٍ بَقِيَتْ (بَقِيْنَ) مِنْ رَجَبٍ; and so on up to the

27th, لِثَلَاثٍ بَقِيْنَ مِنْ رَجَبٍ.

28th, لِلْيَلَّتَيْنِ بَقِيَّتَا مِنْ رَجَبٍ.

C

29th, لِلْيَلَّةِ بَقِيَتْ مِنْ رَجَبٍ.

30th, لِأَخِرِ لَيْلَةٍ مِنْ رَجَبٍ, on the last night of Rêgèb*.

Germ. *Blisse*, on a horse's forehead, the new moon). The word مُسْتَهْلٌ (from هَلَالٌ the new moon) is likewise frequently used to denote the first of the month, and more rarely إِهْلَالٌ, إِسْتِهْلَالٌ, هَلَّةٌ, مُهْلٌ, هَلَالٌ, and هَلٌّ; e.g. كَانَ أَبْتَدَأَ الْوَجَعَ فِي مُسْتَهْلِ رَبِيعِ الْأَوَّلِ وَتَوَقَّى صَلَعمِ فِي هَلٍّ 1) the disease began on the first of the first Rabi', and he (the Prophet) died on the twelfth of that month.

* Or لِمُنْسَلَخِ رَجَبٍ, or لِأَنْسِلَاحِ رَجَبٍ, or لِمُنْسَلَخِ رَجَبٍ. The words سَرَارٌ and سَرَرٌ, more rarely سِرَارٌ and سِرَرٌ, are also employed to denote the last day of the month.

A. THE SENTENCE IN GENERAL.

1. *The Parts of the Sentence: the Subject, the Predicate, and their Complements.*

B **112.** Every proposition or sentence (جُمْلَةٌ, plur. جُمَلٌ, a *sum* or *total* of words) necessarily consists of two parts, a *subject* and a *predicate*. The latter is called by the native grammarians الْمُسْنَدُ *that which leans upon or is supported by* (the subject), the attribute; the former, الَّتِي تَسْنَدُ إِلَيْهِ *that upon which* (the attribute) *leans, or by which it is supported, that to which something is attributed*. The relation between them is termed الْإِسْنَادُ, properly *the act of leaning* (one thing against another), then, as a concrete, *the relation of attribution*.

REM. a. Some grammarians [e.g. Sibawèih], however, call the subject السَّندُ or الْمُسْنَدُ, and the predicate الَّتِي تَسْنَدُ إِلَيْهِ.

[REM. b. An indispensable member of a proposition is called عُمْدَةٌ (lit. a *support*), whereas a dispensable member, as, for instance, the objective complement of a verb, when the suppression thereof is not detrimental to the meaning, is called فَضْلَةٌ (lit. a *redundancy*).

D Comp. § 44, c, rem. a.]

113. The subject is either a *noun* (substantive or expressed pronoun*), or a *pronoun implied in the verb*; the predicate is a *noun* (substantive or adjective), a *verb* [or a preposition with its genitive = an adverb]; e.g. زَيْدٌ عَالِمٌ *Zaid is learned*; أَنْتَ شَرِيفٌ *thou art noble*; اللَّهُ هُوَ الْحَقُّ *God is the truth*; مَاتَ زَيْدٌ *Zaid is dead*; مَاتَ *he is*

* [See, however, § 48, f, rem. a.]

dead (in which last example the pronoun **هُوَ** is implied in the verb); A
 [هَاهُنَا رَجُلٌ *here is a man*].—Every sentence which begins with the
 subject (substantive or pronoun) is called by the Arab grammarians
جُمْلَةٌ اِسْمِيَّةٌ *a nominal sentence*. Whether the following predicate
 be a noun, or a preposition and the word it governs (**جَارٌ وَمَجْرُورٌ**)
attracting and attracted, § 115, and Vol. i. § 355), or a verb, is a
 matter of indifference; **زَيْدٌ مَاتَ** *Zèid is dead*, is in their eyes a
 nominal sentence just as much as **زَيْدٌ عَلِيمٌ** *Zèid is learned*, or **زَيْدٌ فِي** B
الْمَسْجِدِ *Zèid is in the mosque*. What characterises a nominal
 sentence, according to them, is the absence of a logical copula
 expressed by or contained in a finite verb. On the contrary, a
 sentence of which the predicate is a verb preceding the subject
 (as **مَاتَ زَيْدٌ** *Zèid is dead*), or a sentence consisting of a verb which
 includes both subject and predicate (as **مَاتَ** *he is dead*), is called by
 them **جُمْلَةٌ فِعْلِيَّةٌ** *a verbal sentence*. The subject of a nominal sentence
 is called **اَلْمُبْتَدَأُ** *that with which a beginning is made, the inchoative*, C
 and its predicate **اَلْخَبَرُ** *the enunciative or announcement*. The subject
 of a verbal sentence is called **اَلْفَاعِلُ** *the agent*, and its predicate **اَلْفِعْلُ**
the action or verb.

REM. a. **اَلْمُبْتَدَأُ** is, according to the above translation, an
 elliptical form of expression, for **اَلْمُبْتَدَأُ بِهِ**. Compare Vol. i. § 190,
 rem. b; [where a similar elliptical expression occurs, viz. **اَلضَّمِيرُ**
 and **اَلْمُضْمَرُ** for **بِهِ** and **اَلضَّمِيرُ بِهِ** and **اَلْمُضْمَرُ بِهِ**. Likewise **اَلْمُنْطَوِّقُ** τὸ D
ῥητόν is used for **بِهِ**, **اَلْمُعْتَمِدُ** for **عَلَيْهِ** *the relied*
upon, **مُشْتَرِكٌ فِيهِ** for **مُشْتَرِكٌ فِيهِ** *shared in*, and (in later times) **اَلْمُعْشَى**
 for **اَلْمُعْشَى عَلَيْهِ** (§ 133)].

[REM. b. The difference between verbal and nominal sentences,
 to which the native grammarians attach no small importance, is
 properly this, that the former relates an act or event, the latter

- A gives a description of a person or thing, either absolutely, or in the form of a clause descriptive of state (§ 183, *a*). This is the constant rule in good old Arabic, unless the desire to emphasize a part of the sentence be the cause of a change in its position.]

114. The place of the subject both of a nominal and of a verbal sentence may sometimes be supplied by an entire sentence compounded of a verb and one of the particles **أَنَّ** or **مَا** (called **الْحُرُوفُ الْمُصَدَّرِيَّةُ**

- B the particles which supply the place of the *maṣḍar* or *nomen verbi*, § 88); as **أَنَّ تَصُومُوا خَيْرٌ لَّكُمْ** it is good for you that ye should fast or to fast (**تَصُومُوا**); **أَعْجَبَنِي أَنْ خَرَجْتَ** it pleased me that thou wentest out, or thy going out pleased me (**أَنْ خَرَجْتَ**); **أَنَّ خَرَجْتَ**—thou hast long been hostile to *el-Islām* (**مَا عَادَيْتَ** = **مُعَادَاَتُكَ**).

[REM. Instead of a sentence compounded with **أَنَّ**, sometimes

- C an *oratio directa* is used, as **تَسْمَعُ بِالْمَعْدِي خَيْرٌ مِنْ أَنْ تَرَاهُ** thy hearing of the little *Ma'addi* is better than thy seeing him; **فَاتَى أَكُونُ وَزِيْرًا خَيْرٌ مِنْ أَنْ أَكُونُ أَمِيْرًا** for my being *wazīr* is better than my being *emīr*; **فَيَأْتِي الْخُلْفَ مِنْهُمْ أَحَبُّ إِلَيَّ مِنْ أَنْ يَأْتِي مِنْ قِبَلِنَا** and that the breach of faith proceeds from them pleases me better than that it should proceed from us; **فَقَالَ أَسِيرُ إِلَيْهِ** and, said he, rather will I march towards him than that he should march towards me; and in the
- D predicate **قَلِيلٌ غَرَارِ النَّوْمِ أَكْبَرُ هِمِّهِ دَمُ النَّارِ أَوْ يَلْقَى كَمِيًّا مُسَفَّعًا** sleeping hardly at all, his principal object being to obtain his blood-revenge, or to meet an ironclad warrior (*Ḥamāsa*, p. 245). D. G.]

115. The predicate may be, as mentioned in § 113, a preposition with its genitive; as **زَيْدٌ فِي الْمَسْجِدِ** *Zēid* is in the mosque; **زَيْدٌ عِنْدَكَ** *Zēid* is with thee or in thy house; **أَنَا مِنْ اللَّهِ** we are God's; **أَنَا مِنَ الصَّادِقِينَ** I am one of those who speak the truth; **عَلَى دَيْنٍ** I owe

some money (lit. upon me there is a debt, see § 59, c); **لَكَ أَنْ تَفْعَلَهُ** A
thou mayest do it (lit. it is to thee that thou do it). When the subject
is placed first, these are nominal sentences (§ 113); but when the
predicate precedes it, their nature is doubtful, most grammarians
holding them to be transposed nominal sentences (in which case
عَلَى دَيْنٍ in **عَلَى دَيْنٍ** is a **خَبَرٌ مُقَدَّمٌ** or *predicate placed in front*, and
مُبْتَدَأٌ مُؤَخَّرٌ or *subject placed behind*), whilst others regard them
as being in reality verbal sentences, with the verb suppressed (so that
عَلَى is equivalent to **يَسْتَقِرُّ عَلَى** *there rests upon me*, and **دَيْنٌ** is the B
or subject of this suppressed verb). A sentence, of which the
predicate is a preposition with a genitive indicating a *place*, is called
by the Arabs **جُمْلَةٌ ظَرْفِيَّةٌ** a *local sentence* (see Vol. i. § 221, rem. a);
and if the genitive indicates any other relation but that of place, it is
said to be **جُمْلَةٌ جَارِيَّةٌ مَجْرَى الظَّرْفِيَّةِ** a *sentence which runs the course*,
or *follows the analogy, of a local sentence*. As, however, the expression
ظَرْفٌ is often used in the general sense of **جَارٌ وَمَجْرُورٌ** (§ 113), any C
sentence commencing with a preposition and its genitive as the
predicate may be called **جُمْلَةٌ ظَرْفِيَّةٌ** (see § 127, a).

[REM. The difference in signification between those sentences
in which the predicate and those in which the subject precedes lies
in the fact, that the logical emphasis always falls on that part of
the sentence that is put in the second place (comp. § 36, rem. b);

زَيْدٌ فِي الْمَسْجِدِ *Zèid is in the mosque (not elsewhere)*, but **فِي**
الْمَسْجِدِ زَيْدٌ *in the mosque is Zèid (not any one else)*.] D

116. When the predicate is a preposition with its genitive [or an
adverb], and the subject is an indefinite substantive, or a sentence
compounded of **أَنْ** and a finite verb (§ 114), the predicate must
necessarily be put first; as **عِنْدَكَ رَجُلٌ** *a man is with thee or in thy*
house; **فِي الدَّارِ امْرَأَةٌ** *a woman is in the house*; **أَنْ تَفْعَلَهُ** *thou*
mayest do it; and not **رَجُلٌ عِنْدَكَ**, **فِي الدَّارِ**, **امْرَأَةٌ**.
Unless the indefinite substantive be accompanied by an adjective,

A expressed or implied, when either order is admissible; as **عِنْدِي رَجُلٌ** *عِنْدِي* **رَجُلٌ**, or **رَجُلٌ كَرِيمٌ عِنْدِي**, *a noble man is with me or in my house*; **رَجُلٌ عِنْدَنَا**, or **عِنْدَنَا رَجُلٌ**, *there is a little man, or a mean-looking fellow* (**رَجُلٌ حَقِيرٌ** or **رَجُلٌ صَغِيرٌ = رَجُلٌ**) *with us or at our house*—[or unless the sentence expresses a wish, when the indefinite subject comes first; as **وَيْلٌ لِّزَيْدٍ**, **سَلَامٌ عَلَيْكَ** (§ 127, *e*). In case of inversion, the subject must be defined by the article, as **الزَّيْدُ أَوَيْلٌ**, **عَلَيْكَ السَّلَامُ**].

B **117.** This inversion of subject and predicate also necessarily takes place in a nominal sentence: (α) when the **مُبْتَدَأٌ** comprises a pronoun which refers to a word in the **خَبَرٌ**, as **مَلُوْ عَيْنٍ حَبِيبَهَا**, *what an eye loves fills (or satisfies) it*, **فِي الدَّارِ صَاحِبَهَا**, *its master (or owner) is in the house*, not **صَاحِبَهَا فِي الدَّارِ**, **حَبِيبَهَا مَلُوْ عَيْنٍ**; (β) when the **مُبْتَدَأٌ** is restricted by **إِنَّمَا** or **إِلَّا**, as **إِنَّمَا فِي الدَّارِ زَيْدٌ**, *only Zèid is in the house*, **إِلَّا فِي الدَّارِ زَيْدٌ**, *there is no one but Zèid in the house*,
C **إِلَّا أَتَّبَاعُ أَحْمَدًا** *we have nothing (to do) but to follow Ahmèd (Muḥammad)*, not **إِنَّمَا فِي الدَّارِ زَيْدٌ**, which would mean *Zèid is only in the house* [comp. §§ 115, rem., 185]; (γ) when the **خَبَرٌ** is an interrogative, as **أَيْنَ زَيْدٌ**, *where is Zèid?* **مَا هَذَا**, *what is this?* **أَنْتَ مَنْ**, *who art thou?* **كَيْفَ عَمْرُو**, *how is Amr?*

REM. *a.* With the particle **إِلَّا** under β we find occasional exceptions; as **فَيَا رَبِّ هَلْ إِلَّا بِكَ النَّصْرُ يُرْتَجَى عَلَيْهِمْ وَهَلْ إِلَّا عَلَيْكَ**

D **الْمَعْوَلُ** *O my Lord, can victory over them be hoped for save through Thee? and (on whom) can one rely save on Thee?*

REM. *b.* The inversion likewise takes place when a nominal proposition is preceded by an interrogative or negative particle, the transposed predicate agreeing with the subject in number*; as

* [In the words **أُمِّيَّةٌ أَيْقَاطُ أُمِّيَّةٍ** (Tab. ii. 1973, l. 7) **أُمِّيَّةٌ** has the sense of a collective: *are the house of Omèiya waking or sleeping?* D. G.]

هَلْ قَائِمُونَ الرَّجَالُ مَا قَائِمَانِ الرَّجُلَانِ *the two men are not standing:* A
 or أَقِيَامُ الرَّجَالُ, *are the men standing?* See § 121.

118. In verbal sentences the subject or agent must always follow the predicate or verb; as مَاتَ عُمَرُ 'Omar is dead'; عُمَرُ مَاتَ أَبُوهُ 'Omar's father (lit. 'Omar, his father) is dead (see § 120).

119. When the noun (substantive or pronoun) stands first, and the verb second, the former is not a فَاعِلٌ or agent, but a B
 مُبْتَدَأٌ or inchoative, of which the latter is the خَبَرٌ or enuntiative, the whole being not a verbal but a nominal sentence (see § 113). A sentence of this kind, consisting of an inchoative and a complete verbal sentence, the agent of which is contained in the verb itself (§ 113), may be called *compound*; e.g. زَيْدٌ مَاتَ *Zèid is dead*, =
 أَنَا قُلْتُ زَيْدٌ مَاتَ هُوَ *I have said*, where the agent is تُو in قُلْتُ. In such sentences, the pronoun which is contained in the verb takes the place of, and falls back upon, the noun which stands before the compound verbal sentence and constitutes its inchoative.—The dif- C
 ference between a compound nominal sentence, such as زَيْدٌ مَاتَ, and a verbal one, such as مَاتَ زَيْدٌ, is this. In the former, the inchoative is always (tacitly or expressly) contrasted with another inchoative, having not the same predicate but a different or even an opposite one; e.g. زَيْدٌ مَاتَ وَعُمَرُ حَيٌّ *Zèid is dead and 'Omar is alive*, = أَمَّا زَيْدٌ فَمَاتَ وَأَمَّا عُمَرُ فَحَيٌّ; whereas in the latter, in which the logical emphasis rests almost solely upon the verb, such a D
 contrast of two inchoatives is not admissible. Even when the verb is put into the background by the emphasis falling with specialising or contrasting force upon some one of its complements, the very fact of the emphasis so falling at once sets aside all question of a contrast of the inchoatives; for example: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ *THEE we worship and to THEE we cry for help*; ضَرَبَ زَيْدٌ رَجُلًا وَاحِدًا وَضَرَبَ عُمَرُ رَجُلَيْنِ *Zèid struck ONE man, and 'Omar struck TWO men.*

- A **120.** Those sentences are also compound, which are composed of a noun and a nominal sentence or a verbal sentence, consisting of a verb and a following noun. For example : **زَيْدٌ أَبْنُهُ حَسَنٌ** *Zèid's son (lit. Zèid, his son) is handsome* ; **زَيْدٌ مَاتَ أَبُوهُ** *Zèid's father is dead* ; **زَيْدٌ قُتِلَ أَخُوهُ** *Zèid's brother has been killed* ; **زَيْدٌ جِيءَ إِلَيْهِ بِكِتَابٍ** *a letter has been brought to Zèid (lit. Zèid, there has been a coming to him with a letter)*. In compound sentences of this sort, there is appended to the subject of the nominal or verbal
- B sentence, which occupies the place of the **خَبَرٌ**, a pronominal suffix, called **الرَّابِطُ**, *the binder or connector*, which represents, and falls back upon, the noun forming the **مُبْتَدَأٌ**. Such a sentence is said by the grammarians to be **جُمْلَةٌ ذَاتُ وَجْهَيْنِ**, *a sentence with two faces or aspects*, because, as a whole, it partakes both of the nominal and the verbal nature.

- REM. a. The pronominal suffix is sometimes omitted in cases in
- C which the sense is perfectly clear without it; as **السَّمْنُ مَنَوَانٍ بِدِرْهَمٍ** *the ghee is (at the rate of) two manūs for a dirham* ; **الْبُرُّ الْكُرُّ بِسِتِينَ** *the wheat is (at the rate of) sixty dirhams per kurr* ; i.e. **مَنَوَانٍ مِنْهُ** *two manūs of it*, **الْكُرُّ مِنْهُ** *the kurr of it*.

- REM. b. A pronominal **رَابِطٌ** is not required when the **خَبَرٌ** is
- D wider or more general in its signification than the **مُبْتَدَأٌ**; as **زَيْدٌ نِعَمَ الرَّجُلِ** *What an excellent man Zèid is!* Nor when the **مُبْتَدَأٌ** and **خَبَرٌ** are perfectly identical in meaning; as **نُطْقِي اللَّهَ** *my utterance (is), God is my sufficiency* ; **قَوْلِي لَا إِلَهَ إِلَّا اللَّهُ** *what I say (is), There is no god but God*.

121. (a) If a sentence consists of a verbal adjective occupying the first place, and a noun occupying the second, it may be regarded as a verbal sentence, the verbal adjective being looked upon as a verb

and the noun as its agent. E.g. *خَبِيرٌ بَنُو لِهَبٍ* the *Banū Libb* are *A*
skilled (in augury): *فَخَيْرٌ نَحْنُ عِنْدَ النَّاسِ مِنْكُمْ* and so we are better
than you in the opinion of men (where, according to the analysis of
the grammarians, *خَبِيرٌ* and *خَيْرٌ* are the *مُبْتَدَأُ*, and *بَنُو* and *نَحْنُ* are
each a *فَاعِلٌ سَادٌّ مَسَدٌ الْخَبَرِ* or *agent supplying the place of the habar*);
زَيْدٌ ضَارِبٌ غُلَامُهُ عَمَرَ *Zèid's slave is beating 'Omar* (where *غُلَامٌ* is
the *فَاعِلٌ* of *ضَارِبٌ*); *جَاءَنِي زَيْدٌ الْحَسَنُ غُلَامُهُ* *there came to me Zèid, B*
whose slave is handsome. (b) The same is necessarily the case, when
the verbal adjective is preceded by an interrogative or negative
particle, and put in the singular, without regard to the number of
the following noun. E.g. *أَقَائِمٌ زَيْدٌ* is *Zèid standing!*
مَا ذَاهِبَةٌ هِنْدٌ *Hind is not going away* (where *قَائِمٌ* and *ذَاهِبَةٌ* are the *مُبْتَدَأُ*, and *زَيْدٌ*
and *هِنْدٌ* are each a *فَاعِلٌ سَادٌّ مَسَدٌ الْخَبَرِ*); *أَقَائِمُ الرِّجَالُ* *are the men C*
standing! *مَا قَائِمُ الرَّجُلَانِ* *the two men are not standing*; *أَقَائِمُ*
أَبَوَاهُ زَيْدٌ *are Zèid's parents standing?* (where *قَائِمٌ* is a transposed
هَلْ مَضْرُوبٌ بَنُوكَ *are thy sons beaten?* (where *مَضْرُوبٌ* is the *مُبْتَدَأُ*, and *بَنُو* a
نَائِبٌ). *فَاعِلٌ سَادٌّ مَسَدٌ الْخَبَرِ* or *deputy-agent supplying the place of the خبر*).
Similarly: *أَرَاغِبُ أَنْتَ عَنِ الْهَيْتَى يَا إِبْرَاهِيمُ* *art thou going to forsake D*
my gods, O Abraham? *خَلِيلَيَّ مَا وَافٍ بِعَهْدِي أَنْتَمَا* *my two friends,*
ye do not keep your compact with me; *أَمْنَجِرُ أَنْتُمْ وَعَدًا وَثَقْتُ بِهِ*
will ye fulfil a promise on which I relied? *غَيْرَ لَاهٍ عِدَاكَ فَاطْرَحَ*
thy enemies are not in play, so do thou leave off play (where
مَا لَاهٍ, i.e. *مَا تَارِكُ أَمْرِكَ*). But if the verbal adjective agrees
with the following noun in number, the sentence is regarded as
nominal; e.g. *مَا قَائِمَانِ الرَّجُلَانِ* *the two men are not standing* (where

A قَائِمَانِ is a *خَبَرٌ مُقَدَّمٌ* and الرَّجُلَانِ a *مُبْتَدَأٌ مُؤَخَّرٌ*. See § 117, rem. *b*.

REM. In the case of a singular noun, as أَقَاتِمُ زَيْدٌ, a double analysis is possible: قَائِمٌ may be regarded as a *مُبْتَدَأٌ*, of which زَيْدٌ is the *فَاعِلٌ سَادٌّ مَسَدٌ الْخَبَرِ*, and this is the preferable view; or قَائِمٌ may be regarded as a transposed *خَبَرٌ*, of which زَيْدٌ is the

B transposed *مُبْتَدَأٌ*.

122. The Arabic language, like the Hebrew and Syriac, has no *abstract* or *substantive verb* to unite the predicate with the subject of a nominal sentence, for كَانَ is not an abstract verb, but, like all other verbs, an attributive, ascribing to the subject the attribute of existence. Consequently its predicate is put, not in the nominative, but in the adverbial accusative (§ 41). The same remark naturally

C applies to the أَخَوَاتُ كَانَ (§ 42).

123. If a definite noun (substantive or pronoun) and an indefinite adjective are placed in juxtaposition, the very fact of the former being defined (no matter in what way) and the latter undefined, shows that the latter is the predicate of the former, and that the two together form a complete nominal sentence; for an adjective which is appended to a noun as a mere descriptive epithet, and forms along with it only one part (either subject or predicate) of a sentence, must be defined

D according to the nature of the noun. E.g. يُوسُفُ مَرِيضٌ *Joseph (is) sick*, اَلْسلْطَانُ مَرِيضٌ *the sultān (is) sick*, أَبُو يُوسُفَ مَرِيضٌ, *Joseph's father (is) sick*, أَبِي مَرِيضٌ *my father (is) sick*, هُوَ مَرِيضٌ *he (is) sick*, هَذَا مَرِيضٌ *this man (is) sick*; whereas اَلْمَرِيضُ هَذَا would mean either *this (is) the sick (man)* or *this sick (man)*, and اَلْسلْطَانُ اَلْمَرِيضُ *the sick sultān*.

124. When both subject and predicate are defined, the pronoun of the third person is frequently inserted between them (see § 129),

to prevent any possibility of the predicate being taken for a mere A
 apposition. 'This is done even when the subject is a pronoun of the
 first or second person. For example: *اللَّهُ هُوَ الْحَيُّ الْقَيُّومُ* (God is
 the living, the self-subsisting, *اللَّهُ هُوَ الْحَيُّوَةُ وَالْحَقُّ* (God is the life
 and the truth, *الْغِنَى هُوَ الْقَنُوعُ* the (only true) wealth is contentment,
ذَلِكَ الرَّجُلُ هُوَ أَنَا these are fuel for the fire, *أُولَئِكَ هُمُ وَقُودُ النَّارِ*
أَنَا هُوَ الطَّرِيقُ B *I am the Lord thy God*, *أَنَا هُوَ الرَّبُّ إِلَهُكَ* I am the way and the truth and the life, *وَالْحَقُّ وَالْحَيُّوَةُ*
مَنْ هُوَ أَنَا who am I*? [The insertion of this pronoun takes place also fre-
 quently, when the predicate is a comparative, as *زَيْدٌ هُوَ أَفْضَلُ مِنْ*
عَمْرٍو Zeid is more excellent than Amr.] This interposed pronoun,
 which is equally common in the other Semitic languages, is called by
 the grammarians ضَمِيرُ الْفَصْلِ [or simply الْفَصْلُ] the pronoun of
 separation (between the مُبْتَدَأُ and the خَبَرُ), ضَمِيرُ الْعِمَادِ [or simply C
 الْعِمَادُ] the pronoun which serves as a prop or support (to the sentence),
 or simply الدِّعَامَةُ the prop or support.

125. In the case of a definite subject in the accusative after
 إِنَّ, etc. (§ 36), the ضَمِيرُ الْفَصْلِ is not required, because the
 predicate is sufficiently marked as such by its remaining in the
 nominative, as *إِنَّ اللَّهَ ثَلَاثُ ثَلَاثَةٍ* verily God is one of three; whereas D
 a mere apposition would be in the same case as the subject, viz. the
 accusative. A pronoun may, however, be inserted, provided it be of
 the same person as the substantive or pronoun after إِنَّ, etc.; as
إِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ verily the world to come is the everlasting

* [This insertion of the pronoun of the 3d person after the
 pronouns of the 1st and 2d person, is post-classical; comp. Fleischer,
Kl. Schr. i. 588 seq.]

A *abode*, إِيَّيْ أَنْأ رُبُّكَ *Thou art the bounteous giver*, إِنَّكَ أَنْتَ الْوَهَّابُ *I am thy Lord*. Very often the predicate after إِنَّ, etc., is introduced, for the sake of greater distinctness, by the particle لَ (§ 36), as إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ *verily God is good towards men*; and even here the pronoun may be introduced after لَ, as إِنَّ اللَّهَ لَهُوَ إِنَّ هَذَا لَهُوَ الْقَصَصُ *verily God is the mighty, the wise*; إِنَّ هَذَا لَهُوَ الْقَصَصُ *verily this is the true narrative*.

B REM. The noun governed by إِنَّ, etc., is not regarded by the Arab grammarians as a مُبْتَدَأٌ, but as the إِسْمُ إِنَّ, *the noun of 'inna*, etc. See § 36, rem. a.

126. When both the subject and the predicate of a nominal sentence are indefinite, but the former consists of several words, no doubt can arise as to whether they form a complete sentence or only a part of one, because the subject, being cut off by the words annexed to it, cannot possibly form any one portion of the sentence (subject or predicate) in connexion with the noun which is separated from it by these words. For example: قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى *kind words and forgiveness are better than alms followed by injury*; وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ *and verily a female slave who believes is better than an idolatress, even when she (the latter) pleases you (more)*.

D 127. The ichthiative or subject of a nominal sentence cannot, according to the Arab grammarians, consist of an indefinite noun*,

* *Indefinite* (نَكِرَةٌ) is here to be taken in the sense [not only of not being defined by the article or the genitive of a defined word, but even] of *not having a genitive after it*, for such phrases as عَمَلٌ بِرٍّ *a pious action or good work adorns (a man)*, عَدْلٌ سَاعَةِ خَيْرٍ *an hour's justice is better than a thousand months'*

or one which is not qualified by an adjective, or an expression equivalent to an adjective (as رَجُلٌ مِنَ الْكِرَامِ عِنْدَنَا *there is a man of the noble with us*, = رَجُلٌ كَرِيمٌ *a noble man*); except in certain cases, of which the following are the most important.

(a) When the sentence is of the class called الْجُمْلَةُ الظَّرْفِيَّةُ (taking this term in its widest sense, § 115 at the end), and (a) the predicate is placed first, as رَجُلٌ فِي الدَّارِ *there is a man in the house*, عِنْدَ زَيْدٍ نَمْرَةٌ *there is a leopard in Zèid's possession*; or (β) the subject is preceded by an interrogative or negative particle, as أَرَجُلٌ فِي الدَّارِ أَمْ امْرَأَةٌ *is there a man in the house, or a woman?* هَلْ إِنْسَانٌ فِي الدَّارِ *is there any person in the house?* هَلْ فَتًى فِيكُمْ *is there a young man among you?* مَا أَحَدٌ فِي الدَّارِ *there is no one in the house*, مَا خِلٌّ لَنَا *we have no friend*, مَا أَحَدٌ خَيْرٌ مِنْكَ *there is no one better than thou art.* C

(b) When the subject is preceded by the affirmative لَ ; as لَرَجُلٌ قَائِمٌ *certainly there is a man standing.*

(c) When the subject is a diminutive, because the substantive then includes the idea of the adjective صَغِيرٌ *small*, or حَقِيرٌ *con-*

worship, لَا يَبْخُلُ مِثْلَكَ *one like thee cannot be mean*, are quite D admissible, and yet the governing noun is indefinite, according to § 92. The inchoative may, however, be an indefinite verbal noun, provided that it retains the government of the verb from which it is derived; e.g. أَمْرٌ بِمَعْرُوفٍ صَدَقَةٌ *a desire to do good is good*, وَنَهْيٌ عَنِ مُنْكَرٍ صَدَقَةٌ *to order what is right is an alms and to prohibit what is wrong is an alms.* In both these cases, however, there is evidently a sort of partial determination [تَخْصِصٌ; comp. § 75, footnote].

A *temptible*; as رَجِيلٌ عِنْدَنَا there is a *mumikin* (or a *mean fellow*) at our house (see § 116).

(d) When the subject is a noun of a general signification, such as كُلُّ *all*; as كُلُّ فَانٍ all perish: كُلُّ يَمُوتُ all die; because كُلُّ is here equivalent to كُلُّ النَّاسِ all mankind, or كُلُّ أَحَدٍ every one, and is therefore virtually definite (see § 82, a).

B (c) When the sentence expresses a wish or prayer; as سَلَامٌ عَلَيْكُمْ peace be upon you! وَيْلٌ لِّزَيْدٍ woe to Zèid!

(f) When the subject is a word which contains the conditional meaning of the particle إِنْ *if*, such as مَنْ (§ 6); e.g. مَنْ يَقُمْ أَقْمُرْ مَعَهُ if any one gets up, I will get up with him.

(g) When the subject is preceded by the وَאוُ الْحَالِ or *wāw* which introduces a circumstantial clause (§ 183), or by the conjunction سَرِينَا وَنَجْمٌ قَدْ أَضَاءَ فَمُدُّ [§ 187]; as لَوْلَا if not, or by the الْجَزَاءُ [§ 187]; as سَرِينَا وَنَجْمٌ قَدْ أَضَاءَ فَمُدُّ as لَوْلَا if not, or by the الْجَزَاءُ [§ 187]; as سَرِينَا وَنَجْمٌ قَدْ أَضَاءَ فَمُدُّ we travelled by night, after a star had already shone out, but from the moment thy face appeared, its light obscured every shining star (شَارِقٌ in rhyme for شَارِقِي); لَوْلَا أَصْطَبَارٌ لَا وُدِّي كُلُّ ذِي مِقَّةٍ were it not for patience, every lozer would die; إِنْ ذَهَبَ عَيْرٌ فَعَيْرٌ فِي الرَّهْطِ if a wild ass departs (i.e. if a chieftain dies), there is a wild ass (another chieftain) in the tribe.

D (h) When the subject is the answer to a question, its predicate being suppressed; as when one asks مَنْ عِنْدَكَ who is in thy house? and receives the reply, رَجُلٌ a man, scil. عِنْدِي.

(i) When the subject is an adjective, agreeing with and taking the place of a suppressed substantive; as مُؤْمِنٌ خَيْرٌ مِنْ كَافِرٍ a believer is better than an unbeliever, i.e. رَجُلٌ مُؤْمِنٌ a believing man.

(j) When the subject is connected with another subject, which is

definite or accompanied by an adjective; as زَيْدٌ وَرَجُلٌ قَائِمَانِ *Zeid A and a man are standing*; تَمِيمِيٌّ وَرَجُلٌ فِي الدَّارِ *a Temimite and (another) man are in the house*, where أَخُو تَمِيمٍ تَمِيمِيٌّ (p. 260, note) or رَجُلٌ تَمِيمِيٌّ (above, *i*); رَجُلٌ وَأَمْرَأَةٌ طَوِيلَةٌ فِي الدَّارِ *a man and a tall woman are in the house*.

[(k) When two or more indefinite subjects are put together antithetically or synthetically, as يَوْمٌ لَنَا وَيَوْمٌ عَلَيْنَا *one day is for us, B another against us*; وَقَوْمٌ قَالَ—وَقَوْمٌ قَالَ *some say—others say*.

(l) When the subject is in the accusative after إِنَّ, أَنَّ, etc. (§ 36), as إِنَّ أَسَدًا كَانَ يُلَازِمُهُ ذِئْبٌ وَتُعَلِّبُ *a lion had a wolf and a fox for companions.*]

In all these different sorts of sentences, there can be no doubt that the words form a complete sentence, and not merely a part of one.

REM. a. The subject may also be indefinite in some cases in which a strong emphasis rests upon it; as شَيْءٌ جَاءَ بِكَ *SOMETHING has brought thee*, meaning شَيْءٌ عَظِيمٌ جَاءَ بِكَ *something great or important*, or equivalent to مَا جَاءَ بِكَ إِلَّا شَيْءٌ *nothing has brought thee but a thing (of importance)*; بَقَرَةٌ تَكَلَّمَتْ *an ox has spoken!*

REM. b. European grammarians have often erred in their analysis of the phrase فَصَبْرٌ جَمِيلٌ in the Kor'an, xii. 18, بَلْ سَوَّلَتْ *D* لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ. This they have translated either *ay, your minds have made a thing seem pleasant unto you (and ye have done it), but patience is becoming*; or *mais la patience vaut mieux*; or *ergo pati (patientem esse) pulchrum est*; according to which translations صَبْرٌ would be an indefinite مُبْتَدَأٌ and جَمِيلٌ its خَبَرٌ. Still worse is it to regard the words as an exhortation, *therefore—becoming patience!* (also—*geziemende Geduld!*), which would necessarily be فَصَبْرًا جَمِيلًا (§ 35). The Arab commentators are right in regarding the words either as a compound خَبَرٌ, i.e. فَأَمْرِي صَبْرٌ

- A **جَمِيلٌ** *and therefore my business (or duty) is (to show) becoming patience*, or as a compound **مُبْتَدَأٌ**, i.e. (**أَمْثَلُ**) **أَجْمَلُ جَمِيلٌ** *and therefore (to show) becoming patience is more seemly*. The former of these two views seems to be the preferable one. [Comp. Sibaw. i. ۱۳۴.]

- [REM. c. In such sentences as **إِنَّ لِيْذَى الْحِلْمِ قَبْلَ الْيَوْمِ مَا** *verily, before to-day the staff was struck for an intelligent man* (i.e. he, being heedless, has been called to attention); **وَمِنْ قَبْلُ** *and before now ye have been remiss with regard to Joseph*; **وَعَدًا مَا تَرِيَانِي** *and to-morrow ye will see me*, **مَا** is not pleonastic, as it has been called by some scholars, but forms with the following verbal clause the subject of a nominal sentence of the class mentioned under *a*. Comp. Fleischer, *Kl. Schr.* i. 479, ii. 390 seq., where many examples are given. D. G.]

- 128.** When both subject and predicate are definite, but the former consists of several words, it is also clear, without the insertion of the **ضَمِيرُ الْفَصْلِ**, that the words form a complete sentence; as **الدِّينُ عِنْدَ اللَّهِ الْإِسْلَامُ** *the (only true) religion in God's sight is El-Islām*; **مِثْلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمِثْلِ حَبَّةٍ أَثْبَتَتْ** *the likeness of those who expend their wealth in the path (or cause) of God, (is) the likeness of a grain of corn which produces seven ears*.

- 129.** The **ضَمِيرُ الْفَصْلِ** is also not rarely omitted in sentences in which both subject and predicate are definite, but the former consists of only one word; as **مُحَمَّدٌ رَسُولُ اللَّهِ** *Muhammad is the apostle of God*; **أَلِيٌّ وَلِيُّ اللَّهِ** *Ali is the friend of God*; **ذَلِكَ الْفَوْزُ الْعَظِيمُ** *this is the great felicity* (El-Kor'an, ch. ix. 90, but in verse 73 we read **ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ**). Here a doubt might at first arise, as to whether these words form a complete sentence, or merely the compound

subject of one; in which case we must only examine whether the A words that follow can be taken as their predicate, without doing violence to sense and grammar, or not.

130. From the *ضَمِيرُ الْفَصْلِ*, or *pronoun of separation*, must be carefully distinguished the pronoun which is appended to the subject to give it emphasis and contrast it with another subject (*ضَمِيرُ التَّأْكِيدِ*) *إِنْ كَانَ* as *أَوِ التَّوَكُّيدِ*; *كَانَ هَذَا هُوَ السَّبَبُ* *this was the reason*; *إِنْ كَانَ* *كَانَ الْمُسْلِمُونَ* *if this be the truth from Thee*; *كَانَ* *كَانُوا هُمُ الظَّالِمِينَ* *the Muslims (and not slaves or mercenaries) formed the army*; *وَلَكِنْ* *كَانُوا هُمُ الظَّالِمِينَ* *but THEY were the doers of wrong.*— This pronoun is also frequently appended (as in the other Semitic languages) to a pronominal suffix in any case, to give it emphasis [comp. § 139, rem. a]; e.g. *كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ* *thou art the watcher over them*; *كَانَ رَأْيُهُ هُوَ أَلَّا يَتَنَاوَلَ أَحَدٌ شَيْئًا* *his opinion was that no one should take anything*; *فَأَيْنَ نَصِيبِي أَنَا مِنْ هَذَا النَّفْلِ* *where then is MY share of this booty?* *لِمَنْ هَذَا الْكِتَابُ لَنَا نَحْنُ* *whose is this book? OURS*; *مَا مَنَعَكُمَا أَنْتُمَا مِنْ ذَلِكَ* *what prevented you two from doing that?* *إِنْ تَرَنِ أَنَا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا* *if thou thinkest that I have less wealth and (fewer) children than thou*; and more rarely to a noun in the accusative, as *وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ* *and we made his offspring the survivors*. The emphatic *ل* is sometimes prefixed to it, as *إِنْ كُنَّا لَنَحْنُ الصَّالِحِينَ* *if WE be the righteous.* D

[REM. In the preceding quotations from the Kōr'ān some read *إِنَّا أَقَلُّ مِنْكَ مَالًا وَوَلَدًا*, *هُمُ الظَّالِمُونَ*, *هُوَ الْحَقُّ*, taking these words as nominal sentences, which form in the first and second case the predicate of *كَانَ*, in the third the second object of *رَأَى*, just as in *أَظُنُّ زَيْدًا هُوَ خَيْرٌ مِنْكَ*, *I think Zēid is better than thou art*, the words *هُوَ خَيْرٌ مِنْكَ* are the second object of *ظَنَّ*.]

- A **131.** If, however, in a nominal sentence, a more precise indication of time and mood be necessary, the Arabs use for this purpose **كَانَ** or one of its “sisters” (§§ 41, 42). The imperfect **يَكُونُ** has in this case the usual meanings of the imperfect (§ 8): whilst the perfect **كَانَ** admits of four significations; viz. (a) of the *historical tense* or Greek aorist (§ 1, a), in which case it has, according to the Arab grammarians, the sense of **صَارَ** *to become*; (b) of the actual *perfect* (§ 1, b); (c) of the actual *imperfect*, as it were a shortening of **يَكُونُ**, **كَانَ يَكُونُ**, which also occasionally occurs (§ 9); and (d) sometimes, especially in the Kor'an, of the *present*, but only by giving a peculiar turn to its use as a perfect (*has become by nature*, *πέφυκα*), as **إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا** *verily God is a watcher over you* (Sūra iv. 1). The perfect **كَانَ** expresses the *present* in particular after the negative particle **مَا**, and the interrogative particles, such as **أَ**; e.g. **مَا كَانَ حَدِيثًا يُفْتَرَى أَ** *it (the Kor'an) is not a story invented* (by Muḥammad), *but a confirmation of what* (i.e. of the sacred writings which) *preceded it*; **مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ** *they cannot enter them* (lit. *it is not to them that they should enter them*) *but with fear*; **مَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ** *no soul can believe except by the permission of God*; **مَا كَانَ هُوَ لِيُضِرَّنَا** *he is not (the man) to do us any harm*; **مَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ** *God is incapable of letting—lit. is not (the one) to let—your belief perish* (i.e. *go unrewarded*); **أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ** *is it a wonder to men that We have made a revelation to one of them?*

132. The subject of a sentence is frequently not specified, either because we do not know it, or do not choose to mention it. We have, however, the option of expressing ourselves either *personally*, by such forms as *one says, they say, people say*, Germ. *man sagt*, Fr. *on dit*; or *impersonally*, either by means of the passive voice, as *it is said*, Germ. *es wird gesagt*, or of the active voice, as *it rains*, Germ. *es regnet*, Fr.

il pleut. The Arabs too express themselves in both ways (with the A restriction stated in § 133, rem. b). If they wish to use the *personal* form, they employ (a) the third person sing. masc. of the verb with its own nomen agentis, defined or undefined by the article; as قَالَ الْقَائِلُ *one said*, قَالَ الْقَائِلُ *id.* (lit. *he who, or every one who, was in a position to say, said*); يَقُولُ الْقَائِلُ *one says, is wont to say* (lit. *every one who is in, or gets into, a position to say, says*). The determination of the singular subject by the article expresses in such cases a distributive totality. (b) If the undefined subject is one of a number of persons who are known to us, the suffix pronoun of the B third person plural is annexed to the nomen agentis to indicate these persons; as قَالَ قَائِلُهُمْ *one of them said*. (c) If there be several indefinite subjects, the third pers. plur. masc. of the verb may be used, as قَالُوا *they say*, زَعَمُوا *they think*; but it is more usual to employ the verb in the singular and its nomen agentis, defined or undefined by the article, in the plural, as قَالِ قَائِلُونَ *some said*; مَا سَمِعَ السَّامِعُونَ قَطُّ شَيْئًا أَحْسَنَ مِنْ ذَلِكَ *no one has ever heard anything more beautiful than this* (lit. *those who can hear have never C heard etc.*).

REM. a. Instead of the nomen agentis, defined or undefined, such words as رَجُلٌ *a man*, امْرَأَةٌ *a woman*, and the like, are occasionally used, with or without the article (compare 1 Sam. ix. 9); as قَالَ رَجُلٌ - قَالَ قَائِلٌ - يَقُولُ الرَّجُلُ - يَقُولُ الْقَائِلُ, etc. For the nomen agentis with the plural suffix, the word بَعْضٌ *a part, some one*, is often employed, as قَالَ بَعْضُهُمْ - قَالَ قَائِلُهُمْ. D

[REM. b. A peculiar manner of expressing the general terms *somebody, something, certain ones*, etc. is to use the relative pronouns مَنْ and مَا with repetition of the verb, as وَنَزَلَ مِنْ أَهْلِهَا مَنْ نَزَلَ *there came down from its inhabitants who came down, i.e. some of them*; أَعْطَانِي مَا أَعْطَانِي *he gave me what he gave me, i.e. much, or little, or something between the two, according to circumstances. It*

- A is specially employed لِلتَّعْظِيمِ وَالتَّكْثِيرِ to magnify and multiply, if an impression of something important or mysterious is to be conveyed, e.g. Kor'an liii. 16 إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى when that covered the sidra-tree which covered it, i.e. hosts of adoring angels.]

- 133.** If the *impersonal* form of expression is to be employed, the Arabs use the third person sing. masc. of the passive voice, whether of a transitive or of an intransitive verb, [which, however, may never be used absolutely like the Latin *itur, flatur*]; as كُتِبَ بِالْقَلَمِ it has been written, it is written with the writing reed; سِيرَ إِلَى الْعِرَاقِ there was a travelling, they travelled towards 'Irāk; اُخْتِلِفَ فِيهِ it has been disputed, there has been a dispute about it; يُظْمَأُ ظِمَاءً شَدِيدًا there is vehement thirst felt, they thirst vehemently; مَرَّ بِزَيْدٍ there was a passing by Zèid; أُنْزِلَ عَلَيْهِمْ a revelation was made to them;
- C غُشِيَ عَلَيْهِ he fainted (lit. there was a covering thrown over him, comp. הִתְעַלֵּף), whence الْمَغْشَى عَلَيْهِ the person in a faint, fem. الْمَغْشَى عَلَيْهَا (in later times incorrectly الْمَغْشِيَّة عَلَيْهَا, and, without the preposition [§ 113, rem.], الْمَغْشَى, fem. الْمَغْشِيَّة). [Similarly سَقَطَ فِي يَدِهِ he repented (lit. there was a falling upon his hand), and hence هُوَ مَسْقُوطٌ فِي يَدِهِ he is repenting; الشَّجَرَةُ الْمَنْهِيَّةُ عَنْهَا the forbidden tree; الْمُنْعَمُ عَلَيْهِمْ the benefited ones; مَيَّتَ عَنْهَا she was left an orphan, or a widow.] Verbs thus used are always of the masculine gender, which the Arabs frequently employ where we should use the neuter. The neuter plural of adjectives and nomina agentis and patientis is, however, always expressed by the feminine plur. san. or the plur. fract.; as الْحَسَنَاتُ beautiful things (not الْحَسَانُ, which means handsome persons), الطَّيِّبَاتُ good (things not الطَّيِّبُونَ, which means good men), الْمَوْجُودَاتُ existing things, الْوَاجِبَاتُ necessary things, الْمُمْكِنَاتُ possible things, الشَّدَائِدُ afflictions, calamities, الْبَوَاعِثُ exciting

causes (from بَاعَثُ), *hindrances* (from مَانَعَ). [The sing. fem. A must be used for the neuter of the numerals, as ثَلَاثُ *three things* or *qualities*, and may be used for that of the pronouns, as هَذِهِ *these things*.]

REM. a. The passive of directly transitive verbs may be used either personally or impersonally; as كُتِبَ *it (a book or letter) was written*, and *the act of writing was performed*. In the former case, B the direct object or accusative of the active voice [or the sentence that supplies its place, § 23, rem. c] becomes the subject of the passive (قَائِمٌ مَقَامَ الْفَاعِلِ); in the latter, according to the Arab grammarians, the subject is the nomen actionis of the verb itself, which, however, can only be used if qualified, as will be seen hereafter; so that, according to their view, the impersonal passive becomes really personal. If a passive, which is, according to our ideas, impersonal, governs an object by means of a preposition (as عُشِيَ عَلَيْهِ), this object becomes virtually the subject of the passive C voice, just as it was virtually the object of the active, and consequently if the nomen actionis be expressed along with it, it must be put in the accusative; as سِيرَ إِلَيْهِ سَيْرًا (not سِيرَ), from the active سَارَ إِلَى إِلَيْهِ *he journeyed to him (a journeying)*. In either case,—whether the passive be personal or impersonal,—it is مَا لَمْ يُسَمَّرَ فَاعِلُهُ, *an act of which the agent, i.e. the acting person, is not named* (Vol. i. § 74, rem.), not even by means of a preposition, as with us (for the subject of the passive voice is, as we have said above, merely the بِهِ مَفْعُولٌ or object of the active voice*, converted into D the subject, and so قَائِمٌ مَقَامَ الْفَاعِلِ, or نَائِبٌ مَنَابِ الْفَاعِلِ, عَنِ الْفَاعِلِ, *supplying the place of the agent*). If the agent is to be

* The بِهِ مَفْعُولٌ, or *object*, may be either صَرِيحٌ *pure*, i.e. the accusative, or غَيْرُ صَرِيحٍ *impure*, i.e. a preposition with the genitive (جَارٌّ وَمَجْرُورٌ).

- A named, the active voice must be used*.—As stated in § 26, *b*, rem. *b*, the accusative of the *nomen verbi* (الْمَفْعُولُ الْمَطْلُوقُ) can be changed into the subject of the passive voice only when it is qualified or specialised by an adjective or a substantive in the genitive. We cannot say سِيرَ سَيْرٌ ضَرْبٌ ضَرْبٌ, because such an undefined *maṣḍar* adds nothing to the meaning of the verb (لَا فَائِدَةٌ فِيهِ); but we may say ضَرْبٌ ضَرْبَةٌ, سِيرَ سَيْرٌ الْبَرِيدِ, ضَرْبٌ ضَرْبٌ شَدِيدٌ [and even ضَرْبٌ ضَرْبَةٌ].
- B In expressions such as قَدْ قِيلَ فِي ذَلِكَ قَوْلٌ and قَدْ خِيفَ خَوْفٌ the words قَوْلٌ and خَوْفٌ are not to be considered as *maṣḍars*, but as substantives, the meaning being *something was feared* and *something was said about it*. The ظَرْفٌ can be put in the nominative also, but only when it is capable of inflection and adds something to the meaning of the verb. We cannot say رَكِبَ سَحَرٌ from رَكِبَ سَحَرٌ he rode early this morning, nor جَلَسَ عِنْدَكَ from جَلَسَ عِنْدَكَ he sat beside thee, nor سِيرَ وَقْتُتٌ; but we may say سِيرَ يَوْمَ الْجُمُعَةِ Friday was travelled, صَامَ رَمَضَانَ Ramaḍān was fasted. When a passive verb is connected with a مَفْعُولٌ بِهِ, and a مَفْعُولٌ بِهِ or مَصْدَرٌ, a ظَرْفٌ, or a جَارٌ وَمَجْرُورٌ, the مَفْعُولٌ بِهِ alone can, as a general rule, become the أَلْفَاعِلِ e.g. ضَرْبٌ زَيْدٌ ضَرْبًا شَدِيدًا يَوْمَ الْجُمُعَةِ أَمَامَ الْأَمِيرِ فِي دَارِهِ.—Since the Arab uses many verbs as directly transitive, which in our idiom are only indirectly so [§ 23, rem. *b*], their passives may of course be employed in both of the above ways; e.g. not only جِيءَ إِلَيْهِ (impers.) means *ventum est ad eum*, but also simply جِيءَ (pers.). In the former case, only the third person sing. masc. is used, جِيءَ بِشَيْءٍ a thing was brought, imperf. يُجَاءُ بِشَيْءٍ; in the

* [In modern Arabic the agent may be named with the passive by means of the preposition مِنْ *by*: see § 48, *h*, rem. *b* and comp. Fleischer, *Kl. Schr.* i. 91, 599, iii. 68, Spitta § 173, *c*, Nöldeke, *Zur Grammatik*, p.

latter, all the numbers and persons are employed, sing. 3 p. m. A
جِئْتُ, f. جِئْتُ, 2 p. m. جِئْتُ, etc., as جِئْتُ بِشَيْءٍ *something was brought to him* (act. جَاءَهُ بِشَيْءٍ *he brought him something*).

REM. b. Our impersonal actives indicating natural phenomena, such as *it snows, it rains, etc.*, are always expressed by the Arabs personally. They say either ثَلَجَ الثَّلَجُ *the snow snows*, مَطَرَ الْمَطَرُ *the rain rains*, or ثَلَجَتِ السَّمَاءُ *the sky snows*, مَطَرَتِ السَّمَاءُ *the sky rains*.* In the latter of these two forms of expression the substantive السَّمَاءُ is sometimes suppressed, leaving only the verb in the 3d pers. sing. fem., ثَلَجَتْ, مَطَرَتْ—[In like manner they say أَصْبَحْتُ *I was in the morning*, where we should say *it was in the morning*; أُمِسْتُ *I am in the evening* for *it is evening*; لَمْ يَلْبَثْ أَنْ مَاتَ *he tarried not long that he died* for *it was not long before he died*, etc. D. G.]

REM. c. In the case of words like يَجُوزُ *it is allowed*, يَجِبُ *it is necessary*, يَنْبَغِي *it behoves*, etc., followed by أَنْ with the subjunctive, the subject naturally is the following clause, and therefore the verb does not come under the head of impersonal*.

134. The complements of the subject and predicate are annexed to them either by *subordination* (the accusative or a preposition with the genitive) or *coordination* (apposition).

135. When the pronominal suffixes are attached to a substantive in the accusative, governed by a verb, or to one in the genitive, D governed by a preposition annexed to a verb, they may refer to the agent of the verb, and consequently have a *reflexive* meaning, for

* [On the impersonal use of كَفَى see § 56, c, footnote. Comp. also Nöldeke, *Zur Grammatik*, p. 76 seq. who adds بَدَا لَهُ فِي الْأَمْرِ *his opinion changed as to the matter*, فَلَمَّا كَانَ فِي الْقَابِلِ *when it was next year*, etc.]

- A which the Arabic, like the other Semitic languages, has no distinct pronominal form; as *أَنْفَقَ مَالَهُ* *he has spent his (own) money*; *قَالُوا لِإِخْوَانِهِمْ* *they said to their (own) brothers*. But a suffix attached to the verb itself cannot have a reflexive meaning: to give it this, the word *نَفْسُ* *soul*, *عَيْنُ* *eye*, *essence*, [or *وَجْهٌ* *face*,] (and in later Arabic *رُوحُ* *spirit*, *ذَاتُ* *substance*, *essence*, or *حَالُ* *state*) must be interposed; as *قَتَلَ نَفْسَهُ* *he killed himself*; *عَزَّى بِهِ نَفْسَكَ* *console thyself therewith*;
- B *أَسْلَمْتُ وَجْهِي لِلَّهِ* *I resign myself to God*;] except in the case of the verba cordis (§ 24, *b*, β), when the pronominal suffix is the first object and the second object is either a noun or a whole sentence; as *خَالَهُ مُضَابًا* *he imagined himself struck*; *رَأَى يَعِصْرُ خَمْرًا* *he saw himself (in a dream, it appeared to him as if he were) pressing out wine*. [A suffix attached to a preposition annexed to the verb may have a reflexive meaning,
- C as *أَخْرَجَ مَعَهُ مَالًا كَثِيرًا* *he took a large amount of money with him*; *فَلَمَّا خَرِبَهُ بُخْتُ نَصْرَ دَهَبَ مَعَهُ بِوُجُوهِ بَنِي إِسْرَائِيلَ* *and when Nebuchadnezzar had laid it (Jerusalem) waste he carried off with him the principal men of the Bènū 'Isrā'īl*; *صَمِمْتُ أَبْنَى إِلَيَّ* *I drew my son to myself*. This however is allowed only where no doubt can arise as to the meaning of the suffix—which in this and the former case happens oftener with the suffixes of the 1st and 2d person, than with that of the 3d pers.—and even then the interposition of *نَفْسُ*, etc.
- D takes place frequently.]

REM. Compare the use, in Heb. and Aram., of *נֶפֶשׁ*, *נֶפֶשׁ*, *soul*, *לֵב*, or *לֵב*, *heart*, *בֶּרֶךְ*, *bone*, and *גִּבּוֹר*, *body*; and in Æthiopic, of *ርእሱ*: (*re'es*) *head*.

136. The complements which are coordinated with, or placed in apposition to, the subject or predicate, are called by the Arab grammarians *التَّوَابُيعُ*, *sequentia*, *followers* or *appositives* (sing. *تَابِعٌ*), and the word to which they are placed in apposition is called *الْمَتَّبِعُ*, *that*

which is followed (by some word in apposition). They are generally A connected with a noun, more rarely with a verb.

(a) With the noun is thus united the *adjective*, which, like all other words in apposition, follows the noun, and agrees with it in respect of determination or indetermination, as well as of gender*, number, and case; e.g. رَجُلٌ كَرِيمٌ *a noble man*, اَلرَّجُلُ الْكَرِيمُ *of the noble man*, زَيْدٌ الْكَرِيمُ *the noble Zèid* (acc.), كِتَابُهُ اَلْعَزِيزُ *His glorious book*; قَاعِدَةٌ مُرَبَّعَةٌ *a square pedestal*; امْرَأَتَانِ حَسَنَتَانِ *two handsome women*; كُنُوزًا كَثِيرَةً *great treasures* (acc.); رَاسِيَّاتٌ, or جِبَالٌ رَاسِيَةٌ, B or رَوَاسٍ, *firm mountains*: قَوْمٌ كَرِيمٌ, or قَوْمٌ كَرَمَاءُ, *a noble tribe or family*, [قَوْمٌ فَاسِقُونَ *wicked people*. As the preceding examples prove, the adjective following a collective noun denoting rational beings (Vol. i. § 292, *b*) may be put in the singular and agree with the grammatical gender of the collective, or in the plural *sanus* or *fractus* according to the natural gender of the persons indicated. The *pluralia fracta*, even when derived from a masc. sing. are construed with adjectives in the fem. sing. or plural (*sanus* or *fractus*). They C can have an adjective in the masc. plur. only by a *constructio ad sensum*, as has been remarked Vol. i. § 306, for instance رَجَالٌ مُؤْمِنُونَ *believing men*. This is also applicable to the names of Arab tribes, as قُرَيْشٌ اَلْكَرُمُونَ *the noble Korèis* (comp. § 147). The collectives mentioned Vol. i. § 291, *a*, *ε* may be joined to an adjective in the fem. sing. or in the plur. fem. (*sanus* or *fractus*) as غَنَمٌ رَاعِيَةٌ, or غَنَمٌ رَاعِيَّاتٌ *pasturing sheep or goats*; those mentioned Vol. i. § 292, *a*] to an adjective either in the sing. masc. (as جَمْعٌ), e.g. اَلْحَمَامُ اَلْمَطْوُوقُ D *the ring-necked doves*; or in the sing. fem. (as جَمَاعَةٌ), e.g. اَعْجَازُ نَخْلٍ خَاوِيَةٌ *trunks of palm-trees worm-eaten and empty*; or in the plur.

* [Exceptions are مَاءٌ اُنْثَى *feminine*, i.e. *soft water*; رَجُلٌ خُنْثَى *a hermaphrodite*. For an exception to the agreement in number see § 100. D. G.]

- A *sanus fem.*, as نَخْلٌ بَاسِقَاتٌ *very tall palm-trees*; or in the broken plural, as السَّحَابُ الثَّقَالُ *the heavy clouds*; الْحَمَامُ الْوُرُقُ *the dusky white doves*. A noun may have two or more adjectives connected with it; as النُّجُومُ الْبَرَّاءُ الْأَحْمَرُ *the bright red star*: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ *in the name of God, the compassionate, the merciful*.—Sometimes a substantive is used adjectively; as جَارِيَةٌ بَكْرٌ *a young woman (who is) a virgin* (جَارِيَةٌ بَتُولَةٌ); مَسَاجِدُ عِدَّةٌ *a number of mosques*; تَشْتَمِلُ عَلَى خَيْلٍ وَرِجَالٍ عِدَّةٍ *it contains a number of horses and men*; سِنِينَ عَدَدًا *a number of years*: وَذَٰكَ مِنْهُ خُلُقٌ عَادَةٌ *and this is a usual custom of his*. This is especially the case with nomina verbi (الصِّفَةُ) [بِالْمَصْدَرِ]; see Vol. i. § 230, rem. c); as مَعِيَ رِجَالٌ فِرَّةٌ *there are plenty of men with me*: وَيُحِبُّونَ الْأَمَْالَ حُبًّا جَمًّا *and they love wealth with a great love*: وَأَنْتُمْ مَعْشَرٌ زَيْدٌ عَلَى مِائَةٍ *and ye are a band of more than a hundred*; رَجُلٌ صَوْمٌ *a fasting man*, اِمْرَأَةٌ عَدْلٌ *a just woman*, ضَرْبٌ هَبْرٌ وَطَعْنٌ *people with whom one is pleased*, نَتْرٌ وَرَمَى سَعْرٌ *a cleaving blow and a violent thrust and a burning shot**. Compare, in Hebrew, יָמִים מְסַפֵּר Num. ix. 20, אֲנָשִׁים מְלֵט Nehem. ii. 12; and in Syriac, ܡܢܬܐ ܗܥܬܐ *many gardens*, ܡܢܬܐ ܗܥܬܐ *many sons and daughters*.

- D * [It is sometimes a matter of taste or use, whether the qualification by a genitive (§ 80), or by apposition is to be employed; for instance some tribes of Kèis say رَجُلٌ سَوْءٌ, رَجُلَانِ سَوْءَانِ, رِجَالٌ أَسْوَاءٌ, instead of the usual رَجُلٌ سَوْءٌ, رَجُلَانِ سَوْءٌ, رِجَالٌ سَوْءٌ, and a tradition has مَثَلُ الْجَلِيسِ السَّوِّءِ مَثَلُ الْكَبِيرِ *a bad companion is to be compared to a blacksmith's bellows* (Zamahsari, Fāik i. 372 seq.; comp. the Gloss. to Ibn al-Fakih s. v. سَوَاءٌ). D. G.]

REM. a. A noun in the dual or plural may, of course, be A followed by two or more adjectives in the singular, if a contrast between the objects mentioned be intended; as رَأَيْتُ الزَّيْدَيْنِ الْكَرِيمَ وَالْبَحِيلَ *I saw the two Zeïds, the liberal and the stingy*; مَرَرْتُ بِرِجَالٍ طَوِيلٍ وَقَصِيرٍ وَرَبْعَةٍ *I passed by (three) men, (one) tall, (one) short, and (one) of middle size.*

REM. b. If an adjective in the dual be connected with two singular nouns, whose regents (عَامِلٌ) are identical in meaning and B government, it agrees with them in case; as ذَهَبَ زَيْدٌ وَأَنْطَلَقَ مَرَرْتُ بِزَيْدٍ وَجُرْتُ عَلَى عَمْرٍو الْكَرِيمَيْنِ. But if the two regents be discordant in meaning or government, the adjective is put either in the accusative (supplying أَعْنَى *I mean*) or in the nominative (as the خَبَرُ of a suppressed مُبْتَدَأُ, viz. هُمَا); as مَرَرْتُ بِزَيْدٍ وَجَاوَزْتُ الْكَرِيمَيْنِ or جَاءَ زَيْدٌ وَذَهَبَ عَمْرٍو الْكَرِيمَيْنِ. C If the two singular nouns be connected with only one regent, as subjects or objects, the same constructions of the adjective are admissible; e.g. قَامَ زَيْدٌ وَعَمْرٍو الْعَاقِلَانِ or مَرَرْتُ بِالْعَاقِلَيْنِ. But if the one be the subject and the other the object, the construction varies according to the relation of the regent to each in respect of its meaning; you say ضَرَبَ زَيْدٌ عَمْرًا الْعَاقِلَانِ, where the relation is different in respect of meaning (for Zeïd alone is ضَارِبٌ, and ‘Amr alone is مَضْرُوبٌ), but خَاصَمَ زَيْدٌ عَمْرًا الْعَاقِلَيْنِ, where the relation D is the same (for both Zeïd and ‘Amr are at once مُخَاصِمٌ and مَخَاصِمٌ).

REM. c. In later times a noun in the dual, whether masculine or feminine, is sometimes construed with an adjective in the singular feminine; as مِيلَانِ إِفْرَنْجِيَّةٌ *two European miles* (مِيلٌ masc.); مَتَلَصِّقَةٌ دَارَاهُمَا مُتَصَابِقَةُ الْخَيْطَانِ *their two houses are*

- A *contiguous, the walls touching each other* (دَارٌ usually fem.). [For a third example see § 94.] This construction has become the rule in modern Arabic.

REM. d. It is always possible to break the natural connection between a substantive and its adjective (الْقَطْعُ), when the latter is employed مَرُرْتُ بِزَيْدٍ الْكَرِيمِ; لِلْمَدْحِ وَالذَّمِّ وَالشَّمْرِ وَالْتَرْحِيمِ as هو, or أَلْحَيْتُ, or أَعْنَى (see § 35, b, δ, rem. a).

- REM. e. The pronoun مَا is often used in apposition to an indefinite noun, with a vague intensifying force (مَا الْإِبْهَامِيَّةُ); as مَا قَلِيلٌ some (small) number or quantity; مَا أَعْطَانَا كِتَابًا مَا book (or other); جِئْتُ لِأَمْرِ مَا thou art come because of some matter (of importance); إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا verily God is not ashamed to invent (lit. strike, coin) some similitude (or other), a gnat and what is above it (in the scale of creation); أَيُّ فِتْنَى مَا, nearly equivalent to أَيُّ فِتْنَى, what a man! قَتِيلٌ مَا قَتِيلُ بَنِي قُرَيْشٍ what a man to have been slain was he whom the Bènû Kōrèim have slain! [Another mode of expressing the same idea is the use of (هِيَ) مَا هُوَ after a verbal noun, of (هِيَ) مَا هُوَ after an adjective or an equivalent expression such as مَاثِلٌ إِلَى أَلْقَلَّةٍ = إِلَى أَلْقَلَّةٍ (§ 51, a), in the sense that a person or a thing possesses a quality in a certain degree, either between the two extremes, مَرْتَبُونَ تِلْكَ (تَقْلِيلُ أَلْقَلَّةٍ), or in an indefinitely high degree. Instances of the former are أَزْهَرُ اللَّوْنِ إِلَى أَلْبَيَاضٍ مَا هُوَ bright of colour, verging on white; إِلَى أَلْقَلَّةٍ مَا هُوَ rather few than many; أَسْوَدُ مَا هُوَ blackish, etc.; of the latter حَاجَةٌ هِيَ مَا هِيَ a very great need; حَيَّةٌ خَبِيثَةٌ مَا هِيَ a very dangerous snake; إِلَى الشَّمَالِ أَقْرَبُ مَا هِيَ much more to the north. (This use of

مَا هُوَ is not to be confounded with its use in such phrases as *مَا هُوَ* *لَأَمَّ مَا هُوَ* he is in the way which ought to be pursued, sc. *مَأْمُومٌ*; or *مَا هُوَ* *كُلُّ وَاحِدٍ أَنَّ الْحَمْدَ مَا هُوَ* everybody knows what is the meaning of *hamd* "praise". D. G.]

(b) As regards the demonstrative pronouns, which are looked upon by the Arabs as substantives (Vol. i. §§ 190, *d*, and 338), either they may be placed in apposition to the substantive, or the substantive to them; as *هَذَا أَمْلِكُ* *this king*, lit. *this (person), the king*; *زَيْدٌ هَذَا* *Zèid, this (person)*, i.e. *this Zèid* or *Zèid here*. In both cases the apposition is a qualificative one, whence the first word in each is called by the Arabs *الْمَوْصُوفُ* *that which is described*, and the second *الْصِفَةُ* *the description* or *descriptive epithet*. [The pluralia fracta are construed with a pronoun in the fem. sing., unless they designate rational beings, in which case the pronoun may be in the plural, as *هَؤُلَاءِ الرِّجَالُ*. This last is also applicable to the collectives, as *هَؤُلَاءِ الْقَوْمُ*, and the names of Arab tribes, as *قُرَيْشٌ هَؤُلَاءِ*.] As the demonstrative pronoun is by its nature definite, the noun in apposition to it must of course be definite likewise. If it be defined by the article, the demonstrative usually precedes, as *مَتَّبِعٌ*, very rarely follows, as *تَابِعٌ*; e.g. *هَذَا الرَّجُلُ* *this man*, seldom *الرَّجُلُ هَذَا*. But if the substantive be definite by its own nature (as a proper name or a mere word, § 78, and Vol. i. § 292, *c*), or defined by having a genitive after it, the demonstrative always follows; as *زَيْدٌ هَذَا* *this Zèid* (see D above)*; *إِذْنٌ هَذِهِ* *this (word) 'idān*; *هَذِهِ* *إِلَى هَذِهِ* *it is well known in grammar that this 'ilā has the meaning of ma'a*; *هَؤُلَاءِ عِبَادِي* *these my servants or these servants of mine*;

* If the proper name has the article, *هَذَا* may possibly precede, because it is to a certain extent a common noun defined by the article (see above); as *هَذَا الْحَرْتُ*, or *الْحَرْتُ هَذَا*, *this el-Hārit*.

- A **هَذَا كِتَابُهُ هَذَا الْجَلِيلُ إِلَى وَقْتِنَا هَذَا** *this famous book of his. On the other hand, in such a phrase as هَذِهِ نَاقَةُ اللَّهِ* the words **هَذِهِ نَاقَةُ اللَّهِ** are the predicate (حَبَرٌ) of **هَذِهِ**, and **لَكُمْ آيَةٌ** is a circumstantial accusative, *this is the she-camel of God, (as) a sign unto you.* [Likewise, in the saying **هَذَا زَيْدٌ قَائِمٌ بِأَبْوَابٍ** the words **زَيْدٌ قَائِمٌ بِأَبْوَابٍ** must be considered as the predicate of **هَذَا**, *see this is (=see there is) Zèid standing at the door,* in **هَذَا عُمَرُ بْنُ الْخَطَّابِ** here is 'Omar the son of 'l-Hattāb girded with the sword, **عُمَرُ بْنُ الْخَطَّابِ** is the predicate, **مُتَوَشِّحًا بِالسَّيْفِ** a circumstantial accusative. D. G.]

- 137.** **كُلٌّ**, **جَمِيعٌ**, and less frequently **عَامَّةٌ**, *totality*, are often placed after the definite noun which they might govern in the genitive (§ 82, *a, b*), in which case a pronominal suffix is appended to them, referring to that noun; as **النَّاسُ كُلُّهُمْ**, or **النَّاسُ جَمِيعُهُمْ**, *all men* (also **النَّاسُ جَمِيعًا**, § 82, *b*); **الْقَبِيلَةُ جَمِيعُهَا**, or **الْقَبِيلَةُ كُلُّهَا**, *the whole tribe*; **الْهِنْدَاتُ جَمِيعُهُنَّ** *all the Hinds*; **الْجَيْشُ عَامَّتُهُ** *the whole army*; **الْقَوْمُ عَامَّتُهُمْ** *the whole tribe or family.* If the noun be indefinite, this construction is inadmissible, for the pronominal suffix, being by nature definite, cannot refer to any other than a definite noun. There is, however, one exception, namely, when the indefinite noun indicates a precise period of time; e.g. **شَهْرٌ كُلُّهُ** *a whole month*; **سَنَةٌ كُلُّهَا** *a whole year*: **يَا لَيْتَ عِدَّةَ حَوْلٍ كُلِّهِ رَجَبٌ** *O would that the number (of months) of a whole year were (all) Rêgèb!* Words of a vague signification, such as **وَقْتُ**, **زَمَنٌ**, **حِينٌ**, **مُدَّةٌ**, *time, a space of time*, etc., cannot be thus construed.—After **كُلٌّ** and its suffix we often find a second apposition, agreeing with the preceding substantive in gender, number and case, namely, the adjective **أَجْمَعٌ**, fem. **جَمَعَاءُ**, plur. masc. **أَجْمَعُونَ**, fem. (see Vol. i. § 309, *a, δ*) **جُمُعٌ** (the dual masc. **أَجْمَعَانِ**,

and fem. جَمْعَاوَانِ, are not admitted by the great majority of grammarians); as فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ and the angels all (without exception) prostrated themselves. Sometimes this word is used without كُلٌّ; as لَاغْوِيَنَّهُمْ أَجْمَعِينَ verily I will lead them all astray; إِذْنٌ ظَلَلْتُ أَلَدَمَ أَبْكِي أَجْمَعًا. in that case I would pass all my time in weeping (أَجْمَعًا in rhyme for أَجْمَعُ); قَدْ صَرَتِ الْبَكْرَةُ يَوْمًا أَجْمَعًا the pulley creaked a whole day.

REM. a. Instead of using the pronominal suffix, the noun itself is occasionally repeated after كُلٌّ; as in the verse of Kutëiyir, يَا أَشْبَهَ النَّاسِ كُلِّ النَّاسِ بِالْقَمَرِ O thou most like of all men to the moon (in beauty), instead of كَلِّهِمْ.

REM. b. A peculiar use of كُلٌّ as an appositive is exemplified by the phrases هُوَ الشَّجَاعُ كُلُّ الشَّجَاعِ he is a true hero, هُوَ الْعَالِمُ كُلُّ الْعَالِمِ he is a thorough scholar; أَنْتَ الْفَقِي كُلُّ الْفَقَى thou art a real man. Similarly, according to êz-Zamahsârî, هَذَا الْعَالِمُ هَذَا الْعَالِمِ (C) or حَقُّ الْعَالِمِ جِدُّ, this is a thorough scholar (جِدُّ toil, effort, pains; حَقُّ truth, reality, fact). [Comp. § 82, b, rem. footnote.]

REM. c. To أَجْمَعُ are sometimes appended other synonymous words, which form their fem. sing. and masc. and fem. plur. in the same way; viz. أَبْصَعُ, أَبْتَعُ, and أَكْتَعُ. The usual sequence of these synonyms is exemplified in the phrase جَاءَ الْجَيْشُ كُلُّهُ أَجْمَعُ the entire army came; but the order of the last two may be inverted, أَبْتَعُ أَبْصَعُ. They are scarcely ever used singly and without كُلٌّ; as جَاءَنِي الْقَوْمُ أَكْتَعُونَ the whole tribe, or people, came to me; يَا لَيْتَنِي كُنْتُ صَبِيًّا مَرْضَعًا تَحْمِلْنِي الدَّلْفَاءُ O would that I were a sucking child, whom êd-Delfâ (or she with the slender nose) would carry for a whole year; فَوَلَّوْنَا

- A **الدَّوَابُّ وَاتَّقَوْنَا بَنَعْمَانَ بَنَ زُرْعَةً أَكْتَبِينَا** *they turned their backs upon us and protected themselves one and all by (seeking refuge from us behind) en-No'mān ibn Zur'a.*

[REM. *d.* **أَجْمَعُ** is also often connected with the noun to which it refers by means of the preposition **بِ**, as **جَاءُوا بِأَجْمَعِهِمْ** *they came all of them, all together*. Likewise **عَيْنٌ** (§ 139) and the words **أَسْرٌ** (properly *a thong of untanned hide*) and **رَمَّةٌ** (*a worn-out rope*), as **خُذْهُ بِأَسْرِهِ** *take thou it all*; **جَاءَ الْقَوْمُ بِأَسْرِهِمْ** *the people came altogether*; **دَفَعَ إِلَيْهِ الشَّيْءَ بِرَمَّتِهِ** *he gave him the thing altogether*; **أَتَيْتُكَ بِالشَّيْءِ بِرَمَّتِهِ** *I have brought thee the thing altogether*. Similar corroboratives (§ 139, rem. *a*) are given by Hamadānī in his *Kitāb el-Elfāz*, Beyrout ed. p. 214. D. G.]

- 138.** Like **كُلٌّ** and its synonyms are used **كِلَانٍ**, fem. **كِلْتَانٍ**. both (§ 83), [**بَعْضٌ** *a part*] and **نِصْفٌ** *a half*. They follow the noun to which they refer, and take the appropriate pronominal suffix; as **إِنَّ الْمُعَلِّمَ وَالطَّبِيبَ كِلَيْهِمَا** *the teacher and the physician, both of them*; **آمَنْتُ بِطَبِيعَتَيِ الْمَسِيحِ وَمَشِئَتَيْهِ كِلْتَيْهِمَا** *I believe in the two natures of the Messiah and His two wills, both of them*; **جَاءَنِي الْقَوْمُ** [**جَاءَنِي الْقَوْمُ** *a part of the people came to me*]; **أَلْجِيشُ نِصْفُهُ** *half the army*.

- REM. **كِلَانٍ** is very rarely used in apposition to a feminine substantive, as **تَمُنْ بِقُرْبَى الزَّيْنَبَيْنِ كِلَيْهِمَا** *thou favour'st (me) with the proximity of the two Zeinèbs, both of them*.

139. **نَفْسٌ**, *soul*, and **عَيْنٌ**, *eye, essence (of a thing)*, are often employed in the sense of *ipse, self* (compare § 135). They are then not seldom prefixed to a noun, which they govern in the genitive; as **عَيْنُ الْهَوَانِ** *degradation itself, utter degradation*; **عَيْنُ الْكَوْكَبِ** *the star itself*; **هُوَ عِبَارَةٌ عَمَّا آتَانِي فِيهِ عَيْنُ الْأَوَّلِ** *this is an expression*

for that wherein the second (term) is identical with the first; رَأَيْتُ نَفْسَهُ A
I have seen himself; إِزَالَةُ الْجَهْلِ عَنْ نَفْسِهِ the removing of ignorance
from himself. But more generally they are used, like كُلٌّ, as
appositives to a definite noun, and are followed by the appropriate
pronominal suffix; as جَاءَ زَيْدٌ نَفْسُهُ *Zèid himself came*; جَاءَتْ زَيْنَبُ
Zèinèb herself came; رَأَيْتُ عَمْرًا نَفْسَهُ *I saw Amr himself.*
If the noun be in the dual or plural, the plural forms أَنْفُسٌ and
أَعْيَانٌ should be employed, as رَأَيْتُ الْأَمِيرَيْنِ أَنْفُسَهُمَا B
I saw the two 'amīrs themselves; مَرَرْتُ بِالْهِنْدَيْنِ أَنْفُسَهُمَا *I passed by the two*
Hinds themselves; قَتَلَهُ الْوُزَرَاءُ أَنْفُسَهُمْ *the vizirs themselves killed him*;
[هَذِهِ أَعْيَانُ دَرَاهِمِكَ] *these are thy dirhems themselves*. Some authori-
ties admit in this case the use of the singular or the dual, as
جَاءَ الزَّيْدَانِ نَفْسُهُمَا, or نَفْسَاهُمَا, *the two Zèids themselves came*;
[comp. Vol. i. § 317, rem. d]. These words are also often connected
with the nouns to which they refer by means of the preposition C
بِ; as جَاءَ الْأَمِيرُ بِنَفْسِهِ *the 'amīr came in person*; الْهَوَانُ بِعَيْنِهِ
degradation itself; وَالْآنَ يَخْتَارُونَ بِأَنْفُسِهِمْ *and now they are choosing*
in person; الْعَوَالِي الرِّمَاحُ بِأَعْيَانِهَا *the 'awālī (spear-shafts) are the*
spears themselves; يَقْسِمُ لَنْ هُوَ لَمْ يَرَدْ هَؤُلَاءِ النِّسْوَةَ بِأَعْيَانِهِنَّ لِيَغْزُوَنَّهُ *he swears that unless he restores the women themselves, he will assuredly*
attack him: [بِعَيْنِهِ, etc. after an indefinite noun means *a certain*, as D
*El-Awāsim is the name of a district, there is no place of this name].
Occasionally, too, عَيْنٌ is appended in the form of an adverbial
accusative, or by means of the preposition بِ, but without any suffix;
as نَفْسٌ and عَيْنٌ may be put in direct apposition to a pronominal suffix in the
accusative or genitive; as مَرَرْتُ بِهِ نَفْسِهِ، مَرَرْتُ بِكَ نَفْسِكَ

- A رَأَيْتُهُ نَفْسَهُ، نَفْسَكَ. But if the pronominal suffix represent the agent, as in the verb, the insertion of a separate pronoun is a matter of necessity; as ذَهَبَ هُوَ نَفْسُهُ *he went away himself*, هُمْ الْقَوْمُ حَضَرُوا هُمْ *the people were present themselves*; أَنْتَ نَفْسَكَ *thou thyself stoodest up*; أَنْتُمْ أَنْفُسَكُمْ *stand ye up yourselves* (whereas we can say قُومُوا كُلُّكُمْ *stand up all of you*).

- REM. a. The words كُلٌّ، جَمِيعٌ، عَامَّةٌ etc., كِلَانِ and
 B نَفْسٌ، نَفْسُكَ، نَفْسُكُمْ، عَيْنٌ، عَيْنُكَ، عَيْنُكُمْ، form one division of that class of appositives, التَّوَابِعُ، which the grammarians name التَّوَكِيدُ (or التَّوَكِيدُ)، the strengthening or corroboration, and التَّوَكِيدُ the corroborative, because they strengthen the idea of totality or of self, already contained in the مَتَّبِعُ، by the addition of their own. This class of appositives is designated by the special name of التَّوَكِيدُ
 C التَّوَكِيدُ اللَّفْظِيُّ، the corroborative in meaning, to distinguish it from التَّوَكِيدُ اللَّفْظِيُّ، the verbal corroboration, which consists in the emphatic repetition (التَّكْرَارُ or التَّكْرِيرُ) of the word itself; as in the verse فَأَيْنَ إِلَى أَيْنَ النَّجَاةُ يَبْغَلْتَنِي أَتَاكَ أَتَاكَ اللَّاحِقُونَ أَحْبِسْ أَحْبِسْ *whither, whither can I escape with my mule? The pursuers are come up to thee, come up to thee; halt! halt!* (أَحْبِسْ in rhyme for أَحْبِسْ). So also in answers, نَعَمْ نَعَمْ *yes, yes*; لَا لَا *no, no*. If a word is governed by a preposition or other particle, both must
 D be repeated; as مَرَرْتُ بِكَ بِكَ *I passed by thee, by thee*; فِي الدَّارِ زَيْدٌ *Zèid is in the house, in the house*; زَيْدٌ زَيْدٌ *Zèid, Zèid is standing up*. A suffix pronoun may, however, be strengthened in this case, as well as in others, by the corresponding separate pronoun [§ 130]; as مَرَرْتُ بِكَ أَنْتَ *I passed by THEE*, or هُوَ *by HIM*; أَنْتَ أَكْرَمْتَنِي أَنَا *thou didst show kindness to ME*; رَأَيْتَنَا نَحْنُ *thou sawest US*; أَنْتَ قُمْتَ *THOU stoodest up*; [or by a

construction with *إِيَّا*, as *رَأَيْتَكَ إِيَّاكَ* *I saw THEE* (Vol. i. § 189)]. A
Only a poet could venture to say *إِنَّ الْكَرِيمَ يَحْلُمُ* *indeed, indeed the noble man is grave or sedate.*

REM. b. Besides the *تَوْكِيدٌ*, the Arab grammarians acknowledge three other classes of *تَوَائِغُ*; viz. *الصِّفَةُ* or *النَّعْتُ*, the description or descriptive word, qualificative, adjective; *الْبَدَلُ*, the substitution or permutative; and *عَطْفُ الْبَيَانِ*, the explanatory apposition.

(1) The *نَعْتُ* or *صِفَةُ* may refer to the *مَتَّبِعُ* either directly B
(in which case it is a simple adjective), as *جَاءَنِي رَجُلٌ حَسَنٌ* *there came to me a handsome man*; or indirectly, in virtue of a following word which is connected with it, as *جَاءَنِي رَجُلٌ حَسَنٌ أَخُوهُ* *there came to me a man whose brother is handsome*. In this latter case the adjective [called *المُسَبَّبُ* the connected] belongs, as a prefixed predicate, to the following noun [called *السَّبَبُ* the connecting], which is its subject, and the two together form a *صِفَةُ*, or C
qualificative clause, of the preceding substantive, with which the adjective agrees in case only by attraction*; as *رَأَيْتُ رَجُلًا حَسَنًا* *I saw a man whose brother is handsome*, *رَأَيْتُ امْرَأَةً حَسَنًا وَجْهَهَا* *I saw a woman whose face is handsome*, *مَرَرْتُ بِرَجُلٍ كَثِيرٍ عَدُوَّهُ* *I passed by a man whose enemies are many*, *مَرَرْتُ بِرَجُلٍ حَسَنَةِ أُمِّهِ* *I passed by a man whose mother is handsome*. If the following noun be in the dual or plural, the adjective is still left in the D
singular; as *مَرَرْتُ بِامْرَأَتَيْنِ حَسَنِ آبَاؤُهُمَا* *I passed by two women whose parents are handsome*; *مَرَرْتُ بِرِجَالٍ حَسَنَةِ وُجُوهِهِمْ* *I passed by some men whose faces are handsome*, *رَأَيْتُ رَجُلًا كَرِيمًا آبَاؤُهُمْ*

* [Also when the preceding substantive is only understood, as *وَمِنْ التَّجْدِي لُوطَانَهَا* (sc. *الْقَبَائِلِ*) and from the tribes that are domiciled in Nejd (Hamdānī, p. 118, l. 11). D. G.]

- A *I saw some men whose fathers are noble*; though, if the noun be plural, the broken plural of the adjective is admissible, as رَأَيْتُ رَجُلًا كَرِيمًا آبَاؤُهُ, or كَرَامًا آبَاؤُهُ, *I saw a man whose forefathers are noble*. If the preceding noun be defined in any way, the adjective takes the article; as رَأَيْتُ زَيْدًا الْحَسَنَ وَجْهَهُ *I saw Zeid, whose face is handsome*; Abu حَتَّى أَبُو الْفُتُوحِ الْعِجْلِيُّ الْمَتَقَدِّمَ ذِكْرَهُ *Abu 'l-Entūh al-Iglī, who has been mentioned before, narrates*; جَاءَ الرَّجُلُ الْفَاضِلُ آبَاؤُهُ *the man came, whose parents are excellent*; جَاءَ يَسُوعُ الْمَلُوكُ *Jesus came, whose two natures are perfect*, قَوِيلٌ *the kings who have been mentioned before*; قَوْلُهُمْ لِلْقَاسِيَةِ قُلُوبُهُمْ *woe to those whose hearts are hard*! The Arab grammarians assume that every adjective contains a pronominal agent within itself, when no other agent is expressed, and they therefore call the adjective شِبْهُ الْفِعْلِ, *that which is like the verb*.
- C Consequently رَجُلٌ حَسَنٌ هُوَ - رَجُلٌ حَسَنٌ is with them - رَجُلٌ حَسَنٌ (هُوَ); but رَجُلٌ حَسَنٌ أَخُوهُ, where another agent is expressed, is رَجُلٌ حَسَنٌ أَخُوهُ; and so with the rest: مَرَرْتُ بِرَجُلٍ حَسَنَةٍ أُمِّهِ - رَأَيْتُ رَجُلًا - رَأَيْتُ رَجُلًا كَرِيمًا آبَاؤُهُم, مَرَرْتُ بِرَجُلٍ حَسَنَتِ أُمُّهُ - رَأَيْتُ زَيْدًا الَّذِي حَسَنَ وَجْهَهُ - رَأَيْتُ زَيْدًا الْحَسَنَ وَجْهَهُ, كَرَّمَ آبَاؤُهُم, etc. In such cases the seemingly nominal sentence is in reality a verbal sentence, serving as صِفَةٌ to the preceding substantive. On
- D the other hand, if the substantive precedes the adjective, as in جَاءَنِي رَجُلٌ أَبُوهُ حَسَنٌ, the second substantive and the adjective which follows it form together a really nominal sentence, of which the substantive is the مُبْتَدَأُ and the adjective the خَبَرٌ; and consequently both must remain, under all circumstances, in the nominative, and the adjective must agree regularly with the substantive, as مَرَرْتُ بِرَجُلٍ أُمِّهِ حَسَنَةٍ, رَأَيْتُ رَجُلًا أَخُوهُ حَسَنٌ, etc.

(2) The بَدَلُ, or *permutative*, is of four kinds. (a) اَلْبَدَلُ

جَاءَنِي عُمَرُ *the substitution of the whole for the whole; as* A
 جَاءَنِي قَوْمُ الْمَدِينَةِ كِبَرًا وَهَمًّا 'Omar, thy brother, came to me; *great and small;*
 وَضَعَفَاوَهُم *the people of the city came to me, great and small;*
 إِلَى صِرَاطٍ مُسْتَقِيمٍ صِرَاطِ اللَّهِ *to a straight path, the path of God;*
 نَسْفَعًا بِالنَّاصِيَةِ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ *We will seize and drag (him)*
 مَرَرْتُ، رَأَيْتُ زَيْدًا إِيَّاهُ *by the forelock, a lying, sinful forelock;*
 بِرَيْدٍ بِهِ. A noun may be substituted for the suffix pronouns of
 the 3d pers., as مَرَرْتُ بِهِ زَيْدٌ، رَأَيْتُهُ زَيْدًا *visit him, Hālid, B*
 عَلَى أَنَّهَا أَلَيَّامٌ قَدْ صِرْنَ كُلُّهَا عَجَائِبَ *notwithstanding that they—*
the times—are all become marvellous; but not for the suffixes of
the 1st and 2nd pers., unless a plurality of individuals is distinctly
referred to, as تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا (which) may be a festival
for us, for the first of us and the last of us. We cannot say
 [أَلَوَيْلَ] لِي [أَنَا] أَلْمُسْكِينِ مَرَرْتُ بِكَ زَيْدٌ، رَأَيْتَكَ زَيْدًا
woe to me, the poor! عَلَيْكَ أَلْكَرِيمِ on thee, the noble.* In such cases C
 as رَأَيْتَكَ إِيَّاكَ، those are right who regard إِيَّاكَ not as a بَدَلُ but
 as a تَوْكِيدٌ (see rem. a). [To this kind belong the permutatives
 that indicate the parts of the whole, the species of the genus, the
 definitions of measure, number, weight and colour (§ 95, foot-
 note).]—(b) بَدَلُ أَلْبَعْضِ مِنَ أَلْكُلِّ *the substitution of the part for*
the whole; as أَكَلْتُ أَلرَّغِيفَ ثُلُثَهُ I ate the loaf, the third part of it,
 or *I ate a third of the loaf; قَبِلَهُ أَلْيَدَ kiss him, his hand; D*
 أَوَعَدَنِي بِأَلْسَجْنِ وَأَلْأَدَاهِمِ رِجْلِي *he threatened me, my foot, with*
the prison and fetters. (c) بَدَلُ أَلْإِشْتِمَالِ the comprehensive substi-
tution, i.e. the permutative which indicates a quality or circumstance

* [In the former case we ought either to write أَلْمُسْكِينُ as
 predicate of the emphatic أَنَا (§ 130), or to use the accusative of
 specification (§ 35, b, δ), which must be used in the latter case.]

- A possessed by or included in the preceding substantive; as **أَعْجَبَنِي** *Zeid's learning filled me with surprise*; **أَعْجَبَتْنِي كَلَامُكَ** *thy speech filled me with surprise*; **مَا أَفْقَيْتَنِي حِلْمِي مُضَاعَا** *thou hast not found my understanding lost (or thrown away)*; **وَذَكَرْتُ** *and she called to mind the coldness of the water of Taktud*; **يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ** *they will question thee about fighting in the sacred month, lit. about the sacred month, (about) fighting in it.* (d) The fourth case is where the permutative (**الْمُبْدَلُ**) is wholly different from the **مُبْدَلٌ مِنْهُ** or word for which it is substituted (**الْبَدَلُ الْمُبَايِنُ لِلْمُبْدَلِ مِنْهُ**). It is of two sorts: (a) **بَدَلُ الْإِضْرَابِ** *the permutative of retraction* (from **أَضْرَبَ**, *to turn away from*), or **بَدَلُ الْإِبْدَاءِ** *the substitution of a new opinion, something one would like to substitute for the original statement*; as, for instance, when one says **أَكَلْتُ خُبْزًا** *I ate bread*, but then, preferring to state that he had eaten meat, adds the word **لَحْمًا** (**أَكَلْتُ خُبْزًا لَحْمًا**). Here, to use the words of the grammarians, **يُقَصَّدُ الْمَتَّبِعُ كَمَا يُقَصَّدُ الْمَتَّبِعُ** *the mètībū is designed as well as the tabī*; and this is what distinguishes it from (β) **بَدَلُ الْغَلَطِ وَالتَّسْيَانِ** *the permutative of error and forgetfulness*, in which the **مَتَّبِعُ** is uttered merely by mistake, and the correct word immediately substituted for it; as when one says **مَرَرْتُ بِكَلْبٍ فَرَسٍ** *I passed by a dog, (I meant to say) a horse*. The **بَدَلُ الْإِضْرَابِ** is equivalent to the use of the particle **بَلْ** (**أَكَلْتُ خُبْزًا بَلْ لَحْمًا**).
- B
- C
- D

(3) The **عَطْفُ الْبَيَانِ** or *explicative apposition* is the asyndetic connection of a substantive with a preceding substantive, which it more nearly defines; as **جَاءَنِي أَخُوكَ زَيْدٌ** *thy brother Zeid came to me*; **أَقْسَمَ بِاللَّهِ أَبُو حَفْصٍ عُمَرُ** *Abū Ḥafṣ 'Omar swore by God* (**عُمَرُ** in rhyme for **عُمَرُ**); **يُسْقَى مِنْ مَاءٍ صَدِيدٍ** *he shall be given to drink water, watery humour (or matter)*; **يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ**

زَيْتُونَةٍ (which) is lighted with (the oil of) a blessed tree, an olive. A
This apposition is equivalent to the use of وَهَى, وَهُوَ, etc. (e.g.
(جَاءَنِي أَخُوكَ وَهُوَ زَيْدٌ), and, being asyndetic, is opposed to the
عَطْفُ النَّسَقِ, or connection of sequence, which takes place by means
of connective particles, such as وَأَمَّ, وَحَتَّى, ثُمَّ, فِ, وَ. [To
this kind belong the appositives to a vocative (§ 38, rem. f'), those
that denote the material (§ 94), the nicknames (§ 95, a, rem.), etc.]

REM. c. One verb may be substituted for another by the **بَدَلَ** **مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفُ لَهُ الْعَذَابُ** as **الَّذِي مِنَ الذَّنْبِ** B
whosoever doeth this, shall find a recompense of sin—his chastisement shall be doubled ;
مَتَى تَأْتِنَا تُلْمِمْ بِنَا فِي دِيَارِنَا تَجِدْ حَطَبًا جَزْلًا
when thou comest to us—visitest us in our country--thou shalt find firewood in abundance ; or by the **بَدَلَ الْإِسْتِمَالِ** as **بَدَلَ إِلَيْنَا مَنْ يَصِلْ إِلَيْنَا**
whoever comes to us (and) asks help of us, is helped.

REM. d. The word to which a مُؤَكَّد is annexed is called by the grammarians *الْمُؤَكَّدُ* that which is strengthened or corroborated; *الْمُنْعَوْتُ* that which is followed by a *صِفَةٌ* or *نَعْتٌ*, or *الْمَوْصُوفُ*, or *الْمَنْعُوتُ*, the qualified or described; that which has a *بَدَلٌ* after it, *الْمَبْدَلُ مِنْهُ*, that for which something is substituted; and that to which a *عَطْفٌ* *الْبَيَانِ* is appended, *الْمَعْطُوفُ عَلَيْهِ* the word to which (an explanatory word) is attached (by means of a virtual conjunction).

REM. e. In phrases like *تَقَاتَلُوا بَعْضُهُمْ لِبَعْضٍ*, *they fought with one another*, the words *بَعْضُهُمْ لِبَعْضٍ* are a permutative of the agent *هُمْ*, contained in the verb *تَقَاتَلُوا*, and serve to strengthen the idea of reciprocity belonging to that verbal form. The *لَا مَلْتَاقَ لَالْعَامِلِ* in *بَعْضٍ*, which supplies the place of the accusative, is dependent upon *تَقَاتَلُوا*, *they fought with*, contained in *تَقَاتَلُوا*.

140. One finite verb may also be put in apposition to another. In this case either (a) the first is the preparative act, introductory

- A to the second, as *قَامَ سَجَدَ لَهُ* *he arose (and) prostrated himself before him*, *فَأَرْسَلَ أَعْلَمَ بِذَلِكَ أَبَاهُ* *then he sent (and) informed his father of this*, *وَعَادَتِ آفَتُنْ وَقَعَتْ* *and disturbances broke out again*; or (b) the second modifies the first, as *سَجَدَ أَطَالَ* *he continued long prostrate*, *غَنَّى أَحْسَنَ* *he sang well*. In both cases the older and more elegant form of expression is to insert the conjunction *فَ*: *قَامَ فَسَجَدَ لَهُ*, *فَأَرْسَلَ فَسَأَلَ* *he asked again*, *سَجَدَ فَطَالَ*. If the first of the two verbs
- B be a perfect, the second must be so likewise, for the imperfect would be a *حَالٌ مُقَدَّرٌ* [or *مُقَارِنٌ*] (see § 8, d, e), and, as such, would virtually stand in the accusative [comp. § 44, c, rem. α]; as *أَرْسَلَ يُعَلِّمُ* *misit nuntiaturus, he sent to inform*. If both verbs are in the imperfect, the second may either be an apposition [§ 139, rem. c] or a *حَالٌ مُقَدَّرٌ*; as *يُرْسِلُ يُعَلِّمُ* *he sends (and) informs*, or *mittit nuntiaturus, he sends to inform**.

- C REM. The later Arabic construction, without the conjunction, is very common in Syriac, e.g. *فَبَذَ [بَدَسَ]* *he sent (and) seized him*, *سَفَّحَهُ صُحُ* *they rebuilt*; and also occurs in Hebrew, e.g. *אֲשׁוּבָהּ אֶרְעָה צִאֲנָהּ*, Gen. xxx. 31.

2. Concord in Gender and Number between the Parts of a Sentence.

- D 141. In verbal sentences, in which (according to § 118) the predicate (verb) must always precede the subject (agent), the following rules hold regarding their agreement in gender and number.

142. (α) If the subject be a singular substantive, which is feminine by signification (Vol. i. § 290, α), two constructions are possible. (α) If it immediately follows the verb, the verb must be.

* [In this case also the conjunction *فَ* may be inserted, as *أَعْدُو فَآخُذْهُ* *I will come to take it*, Tab. i. 1526, l. 13. D. G.]

put in the fem. sing. ; as جَاءَتْ هِنْدُ *Hind came*, قَالَتْ امْرَأَةُ الْعَزِيزِ *the wife of el-Aziz said*. But (β) if it be separated from the verb by one or more words, the verb may stand in the sing. masc., although the fem. is preferable ; as حَضَرَ الْقَاضِيَ امْرَأَةٌ *a woman came before the judge* ; وَلَدَ الْاَخِيطَلُ امْرَأَةً *a bad mother gave birth to that poor el-Ahtal* ; إِنَّ امْرَأًا غَرَّهُ مِنْكُنَّ وَاحِدَةً *a man, whom one of you (women) has deceived*. [As to the collectives mentioned Vol. i. § 290, *u*, *ε*, see § 145.]

REM. *a*. The form of expression قَالَ فَلَانَةٌ, *So-and-so said*, is mentioned by the grammarians only to be condemned.

[REM. *b*. The concord remains if, in negative or interrogative sentences, the subject be preceded by مِنْ, as مَا جَاءَتْ مِنْ امْرَأَةٍ *no woman came*, كَمْ قَدْ مَضَتْ مِنْ لَيْلَةٍ *how many nights have gone by!* D. G.]

(*b*) If the subject be a singular substantive, which is feminine merely by form or usage (Vol. i. §§ 290, *b*, 291), the preceding verb may be put either in the masculine or feminine, whether the subject immediately follows it or not, though in the former case the feminine is preferable, as طَلَعَتِ الشَّمْسُ *the sun rose*, كُسِرَتِ اللَّيْنَةُ *the brick was broken*, rather than طَلَعَ الشَّمْسُ, كُسِرَ اللَّيْنَةُ. In the following examples the verb is masculine : فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ *and see what was the end of those who preceded them* ; لَيْلًا يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ *that the people may not have any pretext against you* ; فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ *and whosoever receives an admonition from his Lord* : وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ *even if there be in them poverty or straitness*.

(*c*) If the feminine subject be separated from the verb by the particle إِلَّا, the verb is put in the masculine ; as مَا زَكَ إِلَّا فِتْنَةٌ *no one was innocent except the maidservant of 'Ibnu 'l-Alā*

A (i.e. **مَا زَكَأَ أَحَدٌ**). The feminine is, however, admissible, especially in poetry, as in the above example, **مَا زَكَتُ الْخ** (i.e. **فَتَاةٌ**).

(d) The verbs **نِعِمَّ** and **يُسُّ** (Vol. i. § 183) take the masculine form in preference to the feminine, even when the subject is feminine by signification; as **نِعِمَّ الْمَرْأَةُ زَيْنَبُ** *Zèinèb is an excellent woman!* rather than **نِعِمَّتْ**.

B **143.** If the subject be a plur. sanus masc., or a plur. fractus denoting persons of the male sex, the preceding verb is usually put in the sing. masc., particularly when one or more words are interposed between it and the subject; as **قَالَ الْمُؤْمِنُونَ** *the believers said*; **جَاءَ ذَاتَ يَوْمٍ رِجَالٌ مِنْ مَكَّةَ** *there came one day (some) men from Mèkka*; **أَنُؤْمِنُ كَمَا آمَنَ الْأَسْفَهَاءُ** *shall we believe as fools have believed?* But **قَالَتِ الرُّوَاةُ** *narrators say*; **وَمَاذَا تَبْتَغِي الشُّعْرَاءُ مِنِّي** *and what is it that the poets want of me?* **فَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ** *apostles have been accused of falsehood before thee.*

REM. a. A similar construction may be found even in Old German; as *do wart genuoget ougen von heizen trāhenen rōt; uns hazzet liute unde lant.*

REM. b. **بَنُونَ**, *sons* (pl. of **ابْنٌ**), and other similar words (Vol. i. § 302, c, and rem. d), are exceptions, being treated as plurales fracti (see § 144), and therefore admitting the verb in the

D fem. sing. This remark applies, however, to **بَنُونَ** only when it is used to denote a *family* or *tribe* (compare § 147); as **قَالَتِ بَنُو إِسْرَآئِيلَ** *the Bènū 'Isrā'il (Children of Israel) said.*

144. If the subject be a pluralis fractus, no matter whether derived from a masc. or a fem. sing., the preceding verb may be either masc. or fem.; as **ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ** *then, after this, your hearts became hard* (from **قَلْبٌ**, masc.); **مَتَى كَانَ الْخِيَامُ بِذِي طُلُوحٍ** *when the tents are (set up) at Dū Tūlūh* (from **خِيْمَةٌ**, fem.). See § 143.

REM. The remark made in § 142, c, regarding the particle **إِلَّا**, applies here too. An example of the fem. is **وَمَا بَقِيَتْ إِلَّا** **وَالْضُّلُوعُ الْجَرَّاشُ** *and nothing remained but the low rugged ridges of hills* (from **ضَلَعٌ**, fem.), where a prose writer would have said **وَمَا بَقِيَ شَيْءٌ**, scil. **شَيْءٌ**.

145. If the subject be a collective of the class mentioned in Vol. i. § 290, *a*, *e*, like **غَنَمٌ** *sheep* or *goats*, **طَيْرٌ** *birds*, or one of the collectives or other nouns mentioned in Vol. i. § 292, the preceding verb may be put either in the masculine or feminine, though the fem. is preferable, if the subject be feminine; as **قَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَى** *the Jews say, The Christians stand upon nothing* (have no foundation for their belief); **إِنِّي أَرَانِي أُحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ** *I saw myself (in a dream) carrying upon my head (some) bread, of which the birds were eating.*

146. If the subject be a feminine noun in the plural number, whether plur. *sanus* or plur. *fractus*, the preceding verb may be put either in the masc. or fem. sing.; unless the plur. *sanus* refers to persons of the female sex, in which case the fem. is decidedly to be preferred. Examples: **مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ** *after the convincing proofs have reached you*; **مِمَّا كَتَبَتْ أَيْدِيهِمْ** *because of what their hands have written*; **فَاصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا** *the evil consequences of what they did, came upon them*; **فَبَكَى بَنَاتِي شَجْوَهُنَّ** *and my daughters lamented their misery*; **لِأَنَّهُ قَدْ ظَهَرَ أَمَارَاتُهَا** *because its signs have already appeared*; **قَالَ نِسْوَةٌ فِي الْمَدِينَةِ** *(some) women in the city said*; **لَوْلَا هَٰذَانِ لَسَبَىٰ نِسَاؤُهُمْ** *had it not been for these two, their women would have been taken prisoners*; but such instances as **إِذَا جَاءَكُمْ الْبُؤْمَنَاتُ** *when believing women come unto you*, are comparatively rare.

A **147.** The names of the Arab tribes, which are mostly of the feminine gender, take a preceding verb in the fem. sing. (see § 143, rem. *b*); but a following verb may be put in the plur. masc., because such names have the sense of collectives; e.g. **تَجَمَّعَتْ عُقَيْلٌ وَقُشَيْرٌ** (*the tribes of*) 'Oḡail and Koṣèir *assembled and complained to one another of what was being done to them by* Seifu 'd-daula.

B **148.** In general, when once the subject has been mentioned, any following verb must agree with it strictly in gender and number; as **خَرَجَ عَلَيْهِ الصَّيَادُونَ فَانْهَزَمَ مِنْهُمْ فَأَمَّا وَهُوَ فِي السَّهْلِ فَلَمْ يُدْرِكُوهُ** *the hunters came out (sing.) against him and he fled from them, and, whilst he continued on level ground, they did not overtake him (plur.);* **يَهْتَاجُ لَهُ الْفَارِقُونَ كَمَا يَهْتَاجُونَ نِوْحَ الْأَحْمَامِ** *those parting are moved (sing.) by it as they are moved (plur.) by the mournful cooing of*

C *doves*; **كَانَ فِيهِ قُبَّةٌ تُعْرَفُ بِقُبَّةِ الْهَوَاءِ** *there was (masc.) upon it a cupola, known (fem.) by (the name of) the cupola of the air*; **وَبِمَغَارَةِ الْأَخْضَرِ يَتْرُكُ الزُّوَّارُ أَثْبَابَهُمْ وَيَصْعَدُونَ مِيلَيْنِ إِلَى أَعْلَى الْجَبَلِ** *and the pilgrims leave (sing.) their baggage at the cave of el-Hidr, and ascend (plur., الزُّوَّارُ being a plur. fract. denoting rational beings) two miles to the top of the mountain*; **لِلَّهِ مَلَائِكَةٌ يَتَعَاقَبُونَ فِيكُمْ** *God has angels who watch over you in turn (plur., for the same reason as in*

D *the last example)*; **فَجَالَ الصُّوَارُ وَاتَّقَيْنَ بِقَرْهَبٍ** *and the herd wheeled (masc.) and guarded (their rear) with an old buck* (اتَّقَيْنَ fem., because, with the exception of the single buck, the rest of the herd were does); **فَأَبْرَزَ مِنْهُ رِقَاعًا قَدْ كُتِبْنَ بِالْأَوَانِ الْأَصْبَاغِ** *and he took out of it scraps of paper written with (ink of) various colours* (where **كُتِبَتْ** might also be used).—If irrational or inanimate objects are spoken of (for example, in fables) as persons, the plur. fractus may be followed by the verb in the plur. masc.; as **كَلَابٌ مَرَّةً أَصَابُوا**

جَلَدَ سَبْعٍ *once on a time (some) dogs found the skin of a beast of prey* ; A
وَقَالُوا لَجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ
and they shall say to their skins (members), Why have ye borne witness against us? They shall answer, God hath made us speak.

[REM. When the subject in the plural denotes irrational or inanimate objects, the plur. fem. of the verb is preferred in classic Arabic, if their number does not exceed ten, the sing. fem., if it be more, as لِحَدَى عَشْرَةٍ خَلَتْ and لِثَلَاثٍ خَلَوْنَ (§ 111). The same rule applies to the pronouns that refer to them, which in the B former case are هُنَّ, هُنَّ, in the latter هِيَ and هَا (as a suffix). Comp. Fleischer, *Kl. Schr.* i. 695.]

149. If the subject be a substantive in the dual number, the preceding verb must be put in the singular, but must agree with the subject in gender. Examples: وَدَخَلَ مَعَهُ السَّجْنُ فُتَيَانِ *and two young men went into the prison along with him* ; لَمَّا تَنَازَعْنِي الرَّجُلَانِ *after the two men disputed with one another about me* ; بَعْدَ مَا كَانَ C
بَيْنَنَا مِنَ الْأَمْرِ مَا لَا يَفْعَلُ الْإِخْوَانِ *after something had taken place between us, which brother and sister do not do* ; وَلَا يَلْبَثُ الْعَصْرَانِ
يَوْمٌ وَلَيْلَةٌ إِذَا طَلَبَا أَنْ يُدْرِكََا مَا تَيَمَّمَا *the two times, day and night, when they seek (to effect anything), are never long in attaining what they aim at* ; وَسَمَرَتْ يَدَاهُ وَعَضْدَاهُ وَرِجْلَاهُ *and his hands and arms and feet were pierced with nails* ; شَبِيهَ بَمَنْ قُطِعَتْ قَدَمَاهُ *like one whose feet are cut off* ; لَوْ كَانَ بَدْرٌ حَاضِرًا وَابْنُ حَمَلٍ مَا نَقِشَتْ كَفَاكَ D
لَا رَقَاتٌ عَيْنَاهُ مِنْ طُولِ الْبُكَاءِ ; (حَمَلٍ in rhyme for حَمَلٍ) ; خُذْ مِنْ شَارِبِكَ حَتَّى
تَبْدُو شَفَتَاكَ وَمِنْ ثَوْبِكَ حَتَّى تَبْدُو عَقِبَاكَ *cut your moustache till your lips can be seen, and your dress till your heels can be seen (compare, in*

- A Hebrew, Micah iv. 11, (וַתִּחַזַּק בְּצִיּוֹן עֵינֵינוּ); (וַתִּחַזַּק בְּצִיּוֹן עֵינֵינוּ) and thus these two words (viz. דָּעַר and עָלָם) are alike in their application to men also.—A following verb must, of course, agree strictly with the preceding subject in number as well as gender; as إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا when two troops among you were on the point (sing.) of behaving with cowardice (dual). But if it be a collective, designating rational beings, the masc. plur. is admissible; as وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا and if two parties of believers fight with one another, make peace between them.

REM. Sometimes, however, a preceding verb is found in actual agreement with a following subject in the dual or plural, or even in virtual agreement with a singular collective; as وَقَدْ أَسْلَمَاهُ مُبْعَدٌ after both far and near (after every one) had abandoned him (حَمِيمٌ in rhyme for عَيْنَاهُ); أَحْمَرَّتَا عَيْنَاهُ his eyes were red;

- C رَأَيْنَ الْغَوَانِي الشَّيْبَ لَاجٍ بَعَارِضِي his hands thrown or shot; the women saw the white hairs which glittered in my whiskers; رَأَيْنَ الْغَوَانِي الشَّيْبَ لَاجٍ بَعَارِضِي my family abuse me for the purchase of the palm-trees; نَصْرُوكَ قَوْمِي فَأَعْتَزَزْتُ بِنَصْرِهِمْ my people aided thee, and thou becamest powerful through their aid. The phrase أَكَلُونِي الْبُرَاغِيثُ the fleas devoured me, is generally cited by the native grammarians to exemplify this construction, [which, they say, is peculiar to the dialect of the tribe of Tēiyi].

150. If the preceding verb has several subjects, it may be put in the plural, as وَأَنْتَ أَتَا جُئْنَا thou and I are come; or it may agree in number and gender with the nearest subject, as وَيُسْنِدُ هُرُونُ وَبَنُوهُ and Aaron and his sons shall lay their hands upon his head; تَكَلَّمْتُ مَرْيَمَ وَهَرُونُ فِي مُوسَى Miriam and Aaron spoke about Moses.—If the subjects precede, and are either three or more

singulars, or a singular and a dual, the verb is put in the plural ; if A
they are merely two singulars, in the dual ; as **الْبَطْنُ وَالرِّجْلَانِ تَخَاصَمَا**
the belly and the two feet disputed with one another ; **الْبَرْدُ وَالْحَرُّ**
the cold and the heat disputed with one another ; **وَالنَّجْمُ وَالشَّجَرُ**
and the plants and trees worship (not **يَسْجُدُونَ**, because
وَحُمِلَتِ الْأَرْضُ and **الشَّجَرُ** are not individuals but species) ;
وَالْجِبَالُ فُكَّتَا دَكَّةً وَاحِدَةً and (when) the earth and the mountains
shall be lifted up and dashed in pieces at one stroke (not **دُكَّتَا** or B
دُكِّنَ, **الْجِبَالُ** being a plur. fract.). If the subjects be of different
genders, the verb is usually put in the masculine, as in the first of the
above examples, or in **كَثْرَةُ النَّوْمِ يُبْعِدَانِ مِنَ اللَّهِ وَيُورِثَانِ الْفَقْرَ**
indolence and excess of sleep remove us far from God and make us
heirs of (reduce us to) *poverty*.

151. The verb frequently agrees in respect of gender, not with
the grammatical subject, but with its complement (the genitive C
annexed to it), which is the logical subject ; as **وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ**
even though every sign should come (be shown) unto them ; **يَوْمَ تَجِدُ**
كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا *on the day (when) every soul shall*
find the good it has done present (along with itself before (God) ;
قُطِعَتْ بَعْضُ أَعْضَائِي *all my limbs were relaxed* ; **تَقْدَى مِنْهُ بَعْضًا بِبَعْضٍ**
some of them ransom themselves from him with others (by giving up D
others to him) ; **إِذَا بَعْضُ السِّنِينَ تَعَرَّقَتْ** *when some years shall have*
gnawed at us ; **كُنْتُمْ خَيْرُ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ** *ye are the best people*
that has been brought forth (created) for mankind ; **مَشِينَ كَمَا اهْتَزَّتْ**
رِمَاحٌ تَسْقُطُ أَعَالِيهَا مَرُّ الرِّبَاجِ التَّوَائِمِ *they walked as spears wave, the*
tops of which are bent by the passing of gentle breezes ; **إِنَارَةُ الْعَقْلِ**

- A مَكْسُوفٌ بِطَوْعِ هَوَى *the brightness of the intellect is obscured (or eclipsed) by obeying lust.* As the above examples show, this agreement of the verb with the logical subject most frequently and naturally takes place when the grammatical subject expresses a subordinate idea, like كُلُّ, جَمِيعٌ, بَعْضٌ and غَيْرٌ (see § 82).

[REM. The verb sometimes agrees with a subject that is to be supplied from the context, as فَعَلَتْ, كَلِمَةً, etc. Examples :

- B فَوَقَّرْتُ فِي رَسُولِ اللَّهِ *this (threatening) reached the Apostle of God ;* نَفْسُ الرَّشِيدِ وَحَفِظَهَا *this (saying) remained in the mind of 'r-Rašīd and he kept it in memory.* Comp. the phrase مَا كَانَ لِيَحْتَمِلَهَا لَكَ *he is not the man to forgive thee this (deed).* D. G.]

152. What has been said regarding the concord of gender and number in a verbal sentence, is nearly all applicable to a nominal sentence.

(a) When the predicate [being a verb, or an adjective] follows the subject, they must agree strictly in gender and number (see § 148); unless the subject be a plur. fractus, in which case the predicate may also be put in the fem. sing., as تَعْمَى الْقُلُوبُ وَالْعَيُونُ نَاطِرَةٌ *the hearts are blind, whilst the eyes are seeing.* This latter remark applies also to the names of the Arab tribes (see § 147); as وَبَنُو عَبَسٍ يَوْمَئِذٍ نَازِلَةٌ *and the Bènū 'Abs were at that time*

D *dwelling among the Bènū 'Amir 'ibn Sa'sa'a.*

(b) When the predicate precedes the subject, as happens in negative and interrogative sentences, then (α) if the sentence be nominal (see § 117), the predicate and subject must agree in number; but (β) if the sentence be verbal (see § 121), the predicate is put in the singular.

(c) If the subject be a collective, the predicate may be put in the plural; as كُلُّ لَهُ قَاتِلُونَ *all are obeying him.* Similarly, when a

verb is placed after a collective subject (see § 148); as وَلَكِنَّ أَكْثَرَ A
 النَّاسِ لَا يَشْكُرُونَ *but the greatest part of mankind are thankless*;
 أَتْرَكُوا] فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ *a part of them are afraid of men*;
 التُّرْكُ مَا تَرَكُوهُمْ *let the Turks alone as long as they let you alone*;
 لِأَنَّ جَيْشَهُ هَلَكُوا *because his army had perished*].

(d) The predicate frequently agrees in gender, not with the
 grammatical subject, but with its complement, which is the logical B
 subject (see § 151); as كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ *every soul shall taste of*
 death: أَتَى الْفَوَاحِشَ عِنْدَهُمْ مَعْرُوفَةٌ *the committing of crimes is held*
laudable by them. [Less frequent are such expressions as كُلُّ أُذُنٍ
 سَامِعٌ *every ear is hearing, and every eye seeing*.]

[REM. In the words of the Prophet لَا إِلَهَ إِلَّا كَلِّ دِمٍ وَمَالٍ *verily, whatever*
 كَانَتْ فِي الْجَاهِلِيَّةِ فَبِي تَحْتَ قَدَمَيَّ هَاتَيْنِ *claims of blood, money or privilege there existed in the time of* C
Ignorance, are under these my feet, i.e. are abolished by me, the
fem. form of كَانَتْ and فَبِي (replaced in 'Ibn Hišām 821, l. 6 and
Tab. i. 1642, l. 9 by يُدْعَى فَبُو), is to be explained by كَلِّ having
the sense of جَمَاعَةً totality, just as in the verse of Gamīl الزِّيَارَةُ
إِنَّ الزِّيَارَةَ يَسِيرُ verily the visiting is easy for the loving one, the
predicate has been put in the masc. gender according to the sense
فَإِنْ تَسْأَلْنِي عَنْ لَمْتِي, and in الزَّمَارُ = الزِّيَارَةُ, (على اللمعة)
and if thou ask me about my locks, lo! the D
vicissitudes of time have taken them away, the verb agrees, not with
الْحَوَادِثُ, but with its equivalent اَلْحَدَثَانِ. In the words of the
tradition (Zamahšarī, Fāik, ii. 490) اَلْقَتْلُ فِي سَبِيلِ اللَّهِ مُمَصِّصَةٌ
death on the path of God is purifying (from the filth of sin), the
predicate is according to some interpreters fem., because اَلْقَتْلُ has
the meaning of الشَّهَادَةُ martyrdom. Others say that عَصْلَةٌ a
practice is to be understood. Neither explication is necessary,

- A for the nomina actionis are of both genders (Vol. i. § 292, *d*). Other examples are Tab. i. 2185, l. 9 *seq.* وَالصَّوْمُ مُرِقَّةٌ وَمُضْعِفَةٌ and fasting makes weak and feeble; Lebūd, Mu'all. 33 وَكَانَتْ عَادَةً إِذَا هِيَ عَرَدَتْ إِفْدَامَهَا and it was his wont, to let her precede, when she drew back, where also some interpreters say that the predicate agrees with الِإِفْدَامُ = التَّقْدِيمُ; Paik. i. 246 إِنَّمَا هِيَ إِفْبَالٌ and this is only an advancing and a retreating (comp. *e*). D. G.]
- B (*e*) If the subject of a nominal sentence be a personal or demonstrative pronoun, and the predicate a feminine substantive or a plur. fractus*, then the former is generally put in the fem. sing., even when the preceding substantive, to which it refers, is of the masc. gender; as إِنَّ هَذِهِ تَذْكُرَةٌ this is an admonition (Germ. dies ist eine Erinnerung, Fr. ceci est un avertissement); تِلْكَ حُدُودُ اللَّهِ such are God's ordinances (Germ. dies sind Gottes Regeln, Fr. ce sont-là les règles de Dieu); تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ such are God's signs, which we repeat to thee with truth. [In like manner, if كَانَ or one of its "sisters" be used (§ 131), this may agree in gender with the predicate, as وَإِنْ كَانَتْ الْأُخْرَى and if the contrary should happen; وَقَدْ صَارَتْ لِي سُنَّةٌ فِي الْعَرَبِ and it has become a custom of mine with the Arabs (*El-Mubarrad, 279, l. 4 with the variant سُنَّةٌ); ثُمَّ لَمْ تَكُنْ فِتْنَتَهُمْ إِلَّا أَنْ قَالُوا but to say (Kor'an yi. 23 according to some readers); وَرَكِبُوهُمْ فَكَانَتْ and they bore down upon them and this was their defeat; see
- D other examples in my note on *El-Mubarrad ii. 108. This is also the case after the interrogative pronouns مَنْ and مَا (§ 170), as مَنْ كَانَتْ أُمُّكَ who was thy mother? مَا جَاءَتْ (صَارَتْ) حَاجَتَكَ what became (or was) thy want?

* [The word هَذِهِ in the expression هَذِهِ أَلْفٌ دِرْهَمٍ this is a thousand dirhems, is explained by the grammarians as standing for هَذِهِ الدَّرَاهِمُ]

REM. In order to express the neuter *this, it*, etc. both the masc. and fem. sing. of the personal and demonstrative pronouns may be used. Examples of the latter: أَتَانِي أَبَيْتَ اللَّعْنَ أَنَّكَ أَتَانِي أَبَيْتَ اللَّعْنَ أَنَّكَ *I have heard, mayest thou avoid imprecation! that thou hast blamed me, and because of this I am anxious and distressed; وَكَانَتْ إِيَّاهَا* and so indeed did it happen (Tab. i. 2951, l. 1): فَعَلْتُمُوهَا *ye have done it, it is your fault* (Tab. i. 2755, l. 12): قَدْ جَعَلُوهَا حُسَيْنِيَّةً *they have made it to be treachery, such as was committed against *El-Ijōsēin*. This is applicable also to the الْقِصَّةِ or ضَمِيرُ الشَّانِ, which is masc. or fem. according to the gender of the subject in the following sentence. An example of the fem. is Kor'an xxii. 45 فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ *for it is not the eyes that become blind.* D. G.]

B. THE DIFFERENT KINDS OF SENTENCES.

1. Negative and Prohibitive Sentences.

153. The negative particles may, as in the Indo-European languages, deny any part of the sentence,—the predicate, the subject (e.g. لَا نَافِيَةَ الْجُنُسِ, § 39), the object, the *hāl* or circumstantial expression; etc.

154. The negative particle sometimes immediately precedes that part of the sentence which it denies, at other times is separated from it by some other part; as لَا يُكْرِمُ الْأَسْخَى الْأَبْخِيلَ *the liberal man does not respect the niggardly*; مَا هَذَا بَشَرًا *this is not a human being* (see § 42, rem. d); مَا قَالَ هَذَا *he has not said this*.

[REM. If only a part of an affirmative sentence is to be strongly denied, the negative particle must precede that part immediately, as جَاءَ زَيْدٌ لَا ضَاحِكًا وَلَا بَاكِيًا *Zēid came neither laughing nor weeping*. If to the affirmative part of a sentence, a

- A parallel negative is to be opposed, the latter must be preceded by the negative particle without a conjunction, as رَأَيْتُ زَيْدًا لَا عَمْرًا *I have seen Zēid, not ‘Amr.*]

155. The predicate of a simple declarative verbal sentence, which is neither asseverative nor optative (§ 1, *e* and *f*), may, when denied by لَا, be put either in the imperfect or the perfect. (a) When put in the *imperfect*, it may be rendered into English by the present, the future, or, when connected with preceding past tenses, by the

- B Latin imperfect (§§ 8, 9); as لَا يُكْرِمُ الْأَسْحَى الْأَبْحِيلُ *the liberal man does not respect (or will not respect, or, under certain circumstances, did not respect, non honorabat) the niggardly.* (b) The *perfect* can properly be used only (a) when لَا is repeated twice or oftener in clauses connected by وَ, in which case it may be translated by the perfect or the past (§ 1, *a* and *b*), as لَا صَدَّقَ وَلَا صَلَّى *he has neither believed nor prayed, or he neither believed nor prayed*; or (β) when لَا is connected by وَ with a preceding negative, such as لَمْ, or لَمْآ, and merely carries on the negation of something past (see § 1, *e*, rem. *a*, and § 160)*.
- C

156. The particle لَنْ (a contraction of لَا أَنْ), which is construed with the subjunctive of the imperfect (§§ 11 and 15, *a*, *a*), is a very strong negation of the future, *not at all, never*; as فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا *and if ye do not do it—and ye will never do it—then dread the fire (of hell).*

- D REM. On لَمْ and لَمْآ see §§ 12 and 18.

157. The particle مَا, when joined to the perfect, denies the past; when joined to the imperfect, the present (see § 8, *e*, rem. *a*).

158. The particle إِنْ [Vol. i. § 362, *f*] is often found with negative force, in verbal as well as in nominal sentences (see § 42, rem. *e*), and that before both the perfect and the indicative of the

* [Comp. § 1, *e*, rem. *b*.]

imperfect. For example : *إِنَّ الْحُكْمَ إِلَّا لِلَّهِ* judgment belongs to God A alone (lit. is not except to God); *إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ* the unbelievers are in utter deception (lit. are not except in deception); *إِنَّ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي* it is for Him alone to reward me, who has created me; *إِنَّ أَرْدْنَا إِلَّا إِحْسَانًا* then they will come unto thee, swearing by God (and saying), We intended nothing but doing good; *وَلَئِنْ زَالَتْ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ* B *وَلَعَنَهُ* and if they (heaven and earth) should quit their place, no one could withhold them after Him (if He, i.e. God, should withdraw His support); *وَلَيَحْلِفْنَ إِنْ أَرْدْنَا إِلَّا الْحُسْنَى* and verily they will swear, We meant only what is best; *إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ* they merely follow their own fancy. In elevated prose style, as well as in poetry, the negative مَا is often prefixed to this *إِنْ*; e.g. *وَمَا إِنْ يَنْجَحُ لَهَا عَنَاءٌ* but her pains were (all) of no avail; *مَا إِنْ يَمَسُّ الْأَرْضُ إِلَّا مِنْكَبٌ مِنْهُ* C *مَا إِنْ رَأَيْتَ لَهُمْ فِي النَّاسِ* only one shoulder of his touches the ground: *أَمْثَلًا* thou hast never seen (any) like them among men (*أَمْثَلًا* in rhyme for *أَمْثَلًا*); *مَا إِنْ أَتَيْتَ بِشَيْءٍ أَنْتَ تَكْرَهُهُ* (أَمْثَلًا); which thou didst not like.

REM. a. This *إِنْ* (called by the grammarians *إِنْ النَّافِيَةِ* the negative 'in) is not to be confounded with the conditional particle of the same sound (*إِنْ الشَّرْطِيَّةِ* the conditional 'in): for (a) it admits D of a nominal sentence after it; (b) it does not govern the jussive; (c) it lets the perfect retain its past signification; (d) its predicate is sometimes put in the accusative, like that of مَا (§ 42, rem. e); and (e) it is joined, as a corroborative, to مَا. It seems rather to be connected with the Hebrew negative *לֹא*, *לֹא*, and occurs itself in that language in the form *לֹא*.

[REM. b. 'Abū Zeid, *Nawādir*, 60 seq. gives an instance of *لَئِنْ*

- A being prefixed to **إِنْ** instead of **مَا**, apparently because a relative **مَا** precedes. D. G.]

159. The verb **لَيْسَ** (Vol. i. § 182) is used (*a*) as the negative sometimes of **كَانَ التَّامَّةُ** (§ 41), e.g. **لَيْسَ لِصَحِيحِ الْعَقْلِ وَالْبَدَنِ عَذْرٌ** (§ 41), e.g. **كَانَ التَّامَّةُ** (§ 41), e.g. **لَيْسَ بِعَالِمٍ**, or **لَيْسَ عَالِمًا**, he is not learned.

لَيْسَ لِصَحِيحِ الْعَقْلِ وَالْبَدَنِ عَذْرٌ *for him who is healthy in mind and body, there is no excuse for neglecting the acquisition of knowledge*; at other times of **كَانَ التَّامَّةُ** (§ 41), e.g. **لَيْسَ بِعَالِمٍ**, or **لَيْسَ عَالِمًا**, he is not learned.

- B [It has always the meaning of the *imperfect*, mostly in its sense of the indefinite or definite present (§ 8, *a, b*).] But it is also employed (*b*) as an indeclinable negative particle, stronger than **لَا**, to deny some part of the sentence to which it is prefixed; e.g. **لَيْسَ لِهَذَا خُلِقْتُ وَلَا** *to deny some part of the sentence to which it is prefixed*; e.g. **لَيْسَ لِهَذَا خُلِقْتُ وَلَا** *thou wast not created for this, nor bidden to do this*; **لَيْسَ كُلُّ مَا فَاتَ يُدْرِكُ** *nothing that has escaped us can be overtaken*

- C (an opportunity once lost never recurs): **إِنَّمَا يَجْزِي الْفَتَى لَيْسَ الْجَمَلُ** *it is only the man that makes a return, not the camel* (**الْجَمَلُ** in rhyme for **الْجَمَلُ**); **أَلَيْسَ قَدْ نَوَيْتَ أَنْ تُعْتَقِنِي** *hast thou not formed the intention of setting me free!* In connection with an imperfect, it expresses a strongly denied present or future; as **لَسْتُ أَقْصِدُ الْحَرْبَ** *I do not intend to make war (upon you), but I am come to destroy the Ka'ba*; **لَسْتَ تَنَالُ الْعِزَّ حَتَّى تُذِلَّهَا** *you will never attain greatness till you humble it (your spirit)*; **فَلَيْسَ تُدْخَلُ** *for the fire (of hell) is never entered after (one has been a dweller in) Paradise*; **لَيْسَ تُرْجَى لِفَائِدَةٍ** *no good is hoped of thee* (**لِفَائِدَةٍ** in rhyme for **لِفَائِدَةٍ**). It may even be governed by **كَانَ**, so as to express the negative imperfect of that verb; as **كَانَ النَّبِيُّ** *the Prophet was neither of high nor low stature*.

- D **فَلَيْسَ تُدْخَلُ** *for the fire (of hell) is never entered after (one has been a dweller in) Paradise*; **لَيْسَ تُرْجَى لِفَائِدَةٍ** *no good is hoped of thee* (**لِفَائِدَةٍ** in rhyme for **لِفَائِدَةٍ**). It may even be governed by **كَانَ**, so as to express the negative imperfect of that verb; as **كَانَ النَّبِيُّ** *the Prophet was neither of high nor low stature*.

160. When to a clause containing one of the negative particles **A** مَا, لَمْ, لَمْ, or لَنْ, or the negative verb لَيْسَ, there is appended, by means of the conjunction وَ, another dependent clause, then, in place of repeating the particular negative of the former clause, the general negative لَا is used, because the special kind of negation has already been sufficiently made known. For example: لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ: *neither their goods nor their children shall avail them aught against God*; **B** رَأَى أَنَّ ذَلِكَ آتَدَنَ لَمْ يُخْلَقْ لَهُ عَبَاً *he saw that this body was not created for him in jest, nor connected with him for any vain purpose*; لَمْ يَبْقَ عَلَيْهِ مُشْكِلٌ *there remained for him no difficulty in the (divine) law which did not become clear, and nothing sealed up which was not opened, and nothing obscure which was not made plain*; لَسْتُ أَغْنِي بِالْقَلْبِ قَلْبَ الْجَسْمِ *I understand by the (term) heart neither the corporeal heart nor the spirit which dwells in its cavity.* **C** [Comp. § 180.] If, however, the second clause be conceived as independent of the first, and the connection be merely an external one, the particular negative is repeated; as **D** هَلْ هُوَ أَمْرٌ لَمْ يَزَلْ مَوْجُودًا فِيمَا *is it a thing which has never ceased existing during the past, and which a period of non-existence has never in any way preceded?* [But if the connected words have not the character of a dependent negative clause, but that of a simple continuation of the preceding part of the sentence, only the conjunction وَ is used, as مَا جَزَعْنَا إِذْ وَلَّوْا وَإِذْ تَلَطَّى الصَّلَاةُ *we did not despair, when they fled and when the fire (of war) burned*; لَا تَخْبَانُ لِعَدِّ رِزْقًا *do not keep food for to-morrow and the day after to-morrow.*]

REM. α. When دُونَ, بِلَا, غَيْرُ, etc. (see § 56, rem. c) require to be repeated, their place is supplied by لَا, which is followed by the

- A genitive governed by *غَيْرُ*, etc.; as *فَنَحَرَهَا غَيْرَ مُحْبَسَةٍ وَلَا مُعَقَّلَةٍ* and he slaughtered them without their being shut up or bound; *هُوَ غَيْرٌ* as *غَرِيبٌ وَلَا عَجِيبٌ* this is neither strange nor wonderful (see § 82, d, rem. a); *دُونَ جُبْنٍ وَلَا حَسَبٍ وَلَا حَيَاءٍ* without honour or shame; *وَلَا فَرَقٍ* without cowardice or fear.

- REM. b. *وَلَا* is sometimes repeated emphatically after a preceding negative, and requires to be rendered in English by *even*; as *وَلَا أَرَى أَنْ خَرَجَ مِنْهُمْ وَلَا وَاحِدٌ* but I do not see that there has come out even a single one of them.

- 161.** In oaths and asseverations *لَا* is followed by the perfect with the signification of our future (see § 1, e); as *وَاللَّهِ لَا عَصَيْتُ رَبِّي* by God, I will not disobey my Lord; *وَاللَّهِ لَا فَتَحْتُ هَذَا أَلْبَابَ* by God, I will not open this door; *وَحَيَوَةُ فِرْعَوْنَ لَا خَرَجْتُمْ مِنْ هُنَا* by the life of Pharaoh, ye shall not quit this place; *لَا عَتَبْتُ عَلَيْهِ بَقِيَّةَ* *عُمُرِي* I will never reproach him (again) during the remainder of my life. In blessings and curses it is followed by the perfect as an optative (see § 1, f); as *لَا رَأَيْتُ شَرًّا* mayest thou never see (suffer) evil! *لَا كَانَ* may he not be (may he perish), and never come to life!*

- 162.** When verbs signifying to forbid, fear, and the like, are followed by *أَنْ* with the subjunctive, the negative *لَا* is sometimes inserted after *أَنْ* (*لَا أَنْ* or *أَلَّا*) without affecting the meaning (see § 15, a, a); as *مَا مَنَعَكَ أَلَّا تَسْجُدَ* what prevented thee from worshipping (him)? *إِذْ رَأَيْتَهُمْ صَلُّوا أَلَّا تَتَّبِعَنَ* what hindered thee, when

* *إِسْتَكَانَ* in this sense is of rare occurrence. The old expression was *لَا كَانَ وَلَا تَكُونُ*. In the *Chrestom.* of Kosegarten, p. 16, l. 12 seq. we must read with Dozy *وَلَا كُنْتُ وَلَا أَتَكُنْتُ* would that I had never come to life! D. G.]

thou sawest that they had gone astray, from following me? وَإِنْ خِفْتُمْ A
 وَلَا تَقْسِطُوا فِي الْيَتَامَى and if ye are afraid of being unjust towards
 the orphans (but if we read تَقْسِطُوا لَا is no longer redundant: if ye
 are afraid of not being just, etc.): وَقَدْ نَهَى زَيْدٌ فِي ذَلِكَ إِلَّا يَفْعَلَهُ أَحَدٌ :
 and Ziqād forbade concerning this matter, that anybody should do it.

REM. In accordance with a curious idiom of the language, whereby an oath or execration seems to be regarded as a virtual negation, the negative particle may be omitted in denial by oath, B and, on the contrary, be inserted in affirmation. For example, in poetry :
 أَقْسَمْتُ بِاللَّهِ أَسْقِيهَا وَأَشْرِبَهَا حَتَّى تَفْرَقَ تُرْبُ الْأَرْضِ أَوْصَالِي by God I swear, I will NOT give it (to others) to drink, NOR drink it (myself), until the dust of the earth separates my joints ;
 فَأَلَيْتُ أَسَى فَأَلَيْتُ أَسَى and so I swear, I will NEVER mourn for one dying, NOR ask a mourner what ails her ;
 فَقُلْتُ يَمِينُ اللَّهِ فَقُلْتُ يَمِينُ اللَّهِ and I said, By God I swear, I will NOT cease sitting (see § 42, rem. b); and in the Kor'an, تَاللَّهِ تَفْتُو تَذْكُرُ يَوْسُفَ by C
 God, thou wilt NEVER cease thinking of, or speaking of, Joseph. Conversely, in the Kor'an : فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ and I SWEAR by the places where the stars set, and verily that is a great oath, if ye (only) knew (it); لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ I SWEAR by the day of the Resurrection ; لَا أَقْسِمُ بِهَذَا الْبَلَدِ I SWEAR by this town. [As to the latter case, many interpreters say that لَا is the denial of a preceding objection that is to be supplied, so that D
 we must translate: no! (it is not as ye say), I swear, etc. In the former case the omission of the negative particle is allowed, because no misunderstanding can arise. For, when affirming, we ought to say وَاللَّهِ لَا سَقِينَهَا وَلَا شَرِبْنَهَا (see §§ 14, 19). Therefore the negative particle may be omitted even where no oath is expressed, as in the old verse (Nöldeke, *Delectus*, p. 65, l. 14) فَإِنْ لَا أَمْتُ يَا عَمْرُو أَتُرَكُّكَ ثَائِرًا and if my life be spared, O Amr! I will not cease to

- A *seek vengeance for thy blood, and in that of Abū Nowās (Tab. iii. 705, l. 1) نَزَلُ بِخَيْرٍ مَا أَتَطَوَّيْنَا عَلَى التَّقَى we shall never cease to be in good condition, as long as we keep the fear of God in our heart. See two other examples § 42, rem. b. D. G.]*

163. The prohibitive *يُ* governs either the jussive or the energetic. See §§ 17, *b*; 19, *b*; and 20.

B 2. Interrogative Sentences.

164. The Arabic language ignores the difference between a direct and an indirect question, in so far as regards the arrangement of words and the mood of the verb. Every interrogative clause, even when dependent upon a preceding one, takes the direct form.

- 165.** A question is sometimes indicated merely by the tone of the voice, both when it stands alone, and when it is connected with another question by *أَمْ* or *أَوْ*; as فَقَالُوا تَخْشَى عَلَيْنَا مِنْ نَفْسِكَ شَيْئًا رَمَى الْجِمَارِ and they said, Dost thou fear any evil to us from thyself? رَمَى الْجِمَارِ رَاكِبًا أَمْ رَاجِلًا is it better to cast the stones (one of the ceremonies of the pilgrimage to Mekkah) riding or on foot? لَعَمْرُكَ مَا أَدرِي وَإِنْ كُنْتُ دَارِيًا بِسَبْعِ رَمِيمِنَ الْجَمْرِ أَمْ بِثَمَانٍ لَا أَدرِي هُوَ مِنْ رُحْتُ أَوْ مِنْ أَرَحْتُ by thy life, I know not, though I am knowing, (whether) they pelted the *Gamarāt* (see the last example) with seven (pebbles) or with eight: I do not know whether it comes from *roḥtu* or from *'araḥtu*. In general, however, a question is introduced by one or other of the interrogative particles mentioned in Vol. i. §§ 361, 362.

166. The simplest interrogative particle is *أَ*, which may be prefixed to the word *إِنَّ*, and to the conjunctions *وَ*, *فَ*, and *ثُمَّ*; as أَنْتُمْ أَمْنٌ فِي السَّمَاءِ are ye safe from Him who is in heaven? أَتَدْرِكُونَ كَمَا آمَنَ الْأَسْفَهَاءُ shall we believe as fools have believed?

تُرَابًا وَعِظَامًا إِنَّا لَمَدِينُونَ *when we are dead, and become dust and A*
bones, shall we indeed be recompensed (for our deeds)? أَأَنْتَ لَا تَنْتَ
 يُوسُفُ *art thou really, Joseph?* أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ *will ye*
not fight a people who have broken their oaths? أَلَا تَسْتَحْيِي مِنَ اللَّهِ *art thou*
not ashamed of thyself before God? فَقَالَ أَبُو بَكْرٍ أَوَكُلُّكُمْ رَأَيْهُ *and*
 أَفَسَمِعْتَنِي *and Abū Bèkr said, Are ye all of this opinion?* عَلَى هَذَا *and*
 أَقُولُ إِلَّا خَيْرًا *hast thou then heard me saying aught but good?* B
 أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ *do they not know that God knows*
what they keep secret? أَلَمْ نَحْنُ بِمَيِّتِينَ إِلَّا مَوْتَتَنَا الْأُولَى *are we not*
then liable to die save our first death (in this world)? أَوَلَمْ يَرَوْا إِلَى *have*
 مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ *they not looked at what God has created?*
 أَأَنْتُمْ إِذَا مَا وَقَعَ أَمْنُكُمْ بِهِ *when it falls (upon you), will ye believe it then?*
 If another clause be connected by *أَمْ* with the one beginning with *أَ*
 (in this case called *هَمْزَةُ التَّسْوِيَةِ*, the *hèmza of equalisation*), there C
 arises a disjunctive or alternative question; as *أَزِيدُ عِنْدَكَ أَمْ عَمْرُو*
is Zeid in thy house, or 'Amr? أَمْ فِي الزَّقِّ *is thy*
date-honey in the jar or in the skin? أَمْ صَبَرْنَا *it is*
all the same to us, whether we bear (our torments) impatiently or with
patience; سَوَاءٌ عَلَيْهِمْ أُنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ *it is all one to them,*
whether thou hast warned them or not; وَمِنْ أَلْعَجَائِبِ عَجَبُ مَنْ
 هُوَ جَاهِلٌ أَهْوَى السَّعِيدِ أَمْ الشَّقِيُّ أَمْ كَيْفَ يُخْتَمِرُ عَمْرُو *one of the strange D*
things is the self-conceit of him who does not know whether he will be
saced or damned, or how his life will end. Instead of أَمْ we may use
اِخْتِلَافُهُمْ *is Zeid in thy house, or 'Amr? أَوْ عَمْرُو* *as* أَوْ
 فِي نَعِيمِ الْجَنَّةِ أَهْوَى مِنْ جَنَسِ نَعِيمِ الدُّنْيَا أَوْ غَيْرِهِ *their difference of*
opinion in regard to the delights of Paradise, whether they are of the
same kind as the delights of this world, or of a different kind.

A REM. a. The interrogative particle is frequently omitted at the beginning of an alternative question; as **أَنَا الْمَلِكُ شِئْتُمْ أَوْ أَبَيْتُمْ** *I am king, whether ye like it or not* (for **سَوَاءٌ أَشِئْتُمْ**). If both parts of the sentence be dependent upon the same verb, it is placed between them; as **غَنِيًّا كَانَ أَوْ فَقِيرًا** *whether he be rich or poor* (for **أَغْنِيًّا**); **صَبَاحًا جَاءَ أَمْ مَسَاءً** *whether he comes in the morning or in the evening* (for **أَصْبَحًا**). See § 6, a, and § 165.

B REM. b. It is said that there is a difference of meaning between **أَوْ** and **أَمْ**. The question **أَزِيدُ عِنْدَكَ أَوْ عَمْرُو** implies ignorance as to whether either of them is there, or not; but **أَزِيدُ عِنْدَكَ أَمْ عَمْرُو** implies the knowledge that one of them is there, and asks which it is.

[REM. c. **أَمْ** *الْمُنْقَطِعَةُ* (**أَمْ** the unconnected 'am) signifies often or rather, nay but, serving like **بَلَّ** (§ 184, c) to denote digression or to rectify, as **إِنَّهَا لِأَبَلٍ أَمْ شَاءَ** *verily they (the animals seen moving at a distance) are camels; nay but are they not rather sheep?* This is also its meaning in alternative sentences after **هَلْ**; see § 167.]

167. The interrogative particle **هَلْ** introduces questions of a more lively sort; as **هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ** *hast thou heard the tale of the armies?* **هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ** *shall I direct you to a merchandise, which shall save you from sore torment?*

D **هَلْ أَنتُمْ تَارِكُو** (§ 84, rem. a); **أَأَمِيرٌ هَلْ تَدْرِيْنَ أَنَّ رُبَّ صَاحِبٍ الْخ** (§ 90). It may be preceded by **وَ**, **فَ**, and **ثُمَّ**; as **وَهَلْ أَتَاكَ حَدِيثُ مُوسَى** *and hath the story of Moses reached thee?* **إِنْ أَقَمْتُ إِلَى الْمَسَاءِ فَهَلْ أَنْتَ رَآئِحٌ مَعِيَ** *if I stay till the evening, wilt thou go with me?*—**هَلْ** cannot be prefixed to a negative clause (excepting **هَلَّا**, § 169); nor to a conditional clause; nor to **إِنْ**, **وَ**, **فَ**, and **ثُمَّ**; nor, in general, to a nominal clause of which the predicate is a

finite verb (§ 119); as *هَلْ زَيْدٌ مَاتَ* [except in poetry].—It may be A followed in an alternative clause by *أَمْ* or *أَوْ*, with the former of which particles *هَلْ* is [mostly] repeated; as *هَلْ غَادَرَ الشُّعْرَاءُ مِنْ مُتَرَدِّمٍ أَمْ هَلْ عَرَفْتَ الدَّارَ بَعْدَ تَوَهُّمٍ* *have the poets left any place to be patched or pieced (any decaying ruin to be sung of)? Nay but (I have something to say:) hast thou recognised the abode (of thy beloved) after doubting (regarding it)?* [*هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي*] *are the blind and the seeing equal? Or rather are B darkness and light equal?* [*سَأَلْتُ أُسَيْدَ هَلْ ثَارَتْ بِوَأَيْلٍ أَمْ هَلْ شَفِيتُ*] *ask 'Usègid whether I have taken my blood-revenge on Wè'il, or [rather] whether I have cured my soul of its grief; C هَلْ سَأَلَ أَحَدٌ أَوْ سَبَّ أَوْ بَخَلَا* *did he revile any one, or was he reviled, or was he acaricious?*

REM. a. Some grammarians say that *هَلْ* is originally equi- C valent in meaning to *قَدْ*, and that its interrogative force is really due to the particle *أَ* understood. The two are sometimes combined; as *هَلْ رَأَوْنَا بِسَفْحِ الْقَاعِ ذِي الْأَكْمِ* *did they see us at the lower end of the plain with the hillocks?* *هَلْ عَرَفْتَ دَارَ* *فَقَالَ مُخَاطَبًا لِنَفْسِهِ أَهْلُ عَرَفْتَ دَارَ* *and he says, addressing himself, Hast thou recognised the abode of thy beloved, after thy doubting regarding it?*

REM. b. On the elliptical expression *هَلْ لَكَ فِي كَذَا*, see D § 53, b, rem. c. When followed by a clause commencing with *أَنَّ*, the preposition *فِي* may be omitted [comp. § 70, rem. g], as *هَلْ لَكَ فِي أَنْ تَنَامَ* *dost thou wish to go to sleep?*—Similarly, *هَلْ لَكَ إِلَى أَنْ تَزَكَّى* *wouldst thou become pure?* scil. *هَلْ لَكَ مَيْلٌ إِلَى أَنْ تَزَكَّى* *hast thou an inclination to becoming pure?*

168. The compound negative particle *أَلَا*, *nonne*, is often used to draw close attention to the certainty of the following assertion, and

hast thou not composed a book upon asceticism? هَلَّا أَعْلَمْتَنِي *why* A
didst thou not inform me (of it)? يَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ
those who do not believe, say, Why has no sign from his
Lord been sent down to him? لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ *why does not*
God speak to us or a sign come unto us? لَوْ مَا تَأْتِينَا بِالْمَلَكَةِ إِنْ كُنْتَ
why dost thou not bring the angels to us, if thou art (one)
of those who speak the truth? In later times the simple مَا is so used ;
 as مَا تَقُومُ *dost thou not stand up? or thou dost not stand up!* equi- B
 valent to *pray, stand up.*

REM. a. أَلَا is used in the same sense as هَلَّا, but with less force ; as أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ *why will ye not fight a*
people who have broken their oaths? أَلَا تَحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ *why do ye not like that God should forgive you?*

REM. b. Sometimes the verb is suppressed after these particles, and a substantive follows in the nom. or accus. ; as هَلَّا خَيْرًا مِنْ ذَلِكَ *why not better than this?* scil. تَفْعَلُ *dost thou do, or* هَلَّا خَيْرٌ *is C*
 هَلَّا اتَّقَدَّمُوا وَالْقُلُوبُ صَحَاحُ *why did ye not do so before, when our hearts were sound?* scil. تَعْدُونَ
 هَلَّا كَانَ ذَلِكَ مِنْكُمْ سَابِقًا هَلَّا وَجَدَ التَّقَدُّمُ *ye reckon the*
slaughtering of she-camels your greatest glory ; ye sons of a good-
for-nothing, why not the helmed warrior? scil. تَعْدُونَ, i.e. هَلَّا D
 تَعْدُونَ مِنْ الْفَخْرِ الْكَبِيِّ التَّمَقَّعُ *why do ye not reckon the helmed*
warrior something glorious?

170. The interrogative pronouns مَنْ *who?* and مَا *what?* may stand in any one of the three cases, nominative, genitive, or accusative ; as أَنْتَ مَنْ أَنْتَ *who art thou?* بِنْتُ مَنْ أَنْتِ *whose daughter*
art thou? مَن قَتَلْتَ *whom hast thou slain!* مَا تِلْكَ بِيَمِينِكَ *what is*

- A *that in thy right hand?* **مَا تَقُولُ** *what sayest thou?* **فِيمَ كُنْتُمْ** *in what (state) were ye?* Even when they ought, strictly speaking, to follow another word in the genitive, they may be put first in the nominative absolute, and their proper place supplied by a pronoun which falls back upon them (**عَائِدٌ** or **رَاجِعٌ**): as **قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ**; (instead of **مَنْ بِيَدِ مَنْ**) *Say, In whose hand is the kingdom over every-thing?* But no such pronoun can be used, unless **مَنْ** and **مَا** precede in the nominative absolute.—To render the interrogation more lively,
- B the demonstrative pronoun **ذَا** is appended (like the Heb. **הַזֶּה**) to the interrogatives **مَنْ** and **مَا**, even when the subject of the interrogative clause is introduced by the relative pronoun **الَّذِي**: as **مَاذَا تَقُولُ**, or **مَاذَا الَّذِي تَقُولُ**, *what is it (that) thou sayest*?* **مَنْذَا الَّذِي أَمَرَ**, or **مَنْذَا الَّذِي أَمَرَ**, *who is it that has given orders?* **لِمَاذَا وَلَّيْتَ بَعْدَ مَجِيئِكَ إِلَيَّ هُنَا** (pron. *limā dā*), *why dost thou run away after thy coming hither?*—The pronouns **مَنْ** and **مَا** are always
- C used substantively, but can neither govern a genitive nor be followed by another substantive in apposition to them in any case (nom., gen., or acc.): **مَنْ فَارِسٌ**, **مَنْ فَتًى**, do not mean *tis avīp*; *quisnam vir?* *quis eques (est ille quem cides)?* but *quis (est) vir?* *quis (est) eques?* **مَنْ** being the subject and the following word the predicate. For example: **إِذَا الْقَوْمُ قَالُوا مَنْ فَتًى خَلْتُ أَتَنِي عُنَيْتُ** *when the tribe ask, Who is a man? I think that I ammeant*; **لَوْ كَانَ فِي الْأَلْفِ مِنَّا**
- D **وَاحِدٌ فَدَعَوْا مَنْ فَارِسٌ خَالَهُمُ إِيَّاهُ يَعْنُونَا** *if there were one of us among a thousand, and they cried out, Who is a horseman? he would think (that) they meant him* (**يَعْنُونَا** in rhyme for **يَعْنُونُ**); **مَنْ إِلَهٌ غَيْرُ اللَّهِ**; **يَأْتِيَكُمُ بَضِيَاءٌ**, lit. *who (is) a god, beside the (true) God, (that) could give*

* [We find not unfrequently **مَاذَا تَقُولُ مَاذَا** *what hast thou done?* **مَاذَا تَقْرِيْدُ مِنِّي مَاذَا** *and what do you wish from me?* D. G.]

you light? the words **يَأْتِيَكُمْ بِضِيَاءٍ** forming a relative clause in connection with the indefinite substantive **إِلَهُ** (see § 172). Even such a case as is represented by the words **مَنْ زَيْدٍ**, **مَنْ زَيْدًا**, in no way violates this rule. One person says **رَأَيْتُ زَيْدًا** *I have seen Zèid*; another, repeating the exact words of the former speaker (**الْحِكَايَةُ**), asks **مَنْ زَيْدًا** *who is* (the person meant, when you said “*ra’èitu Zèidan*,” by the word) “*Zeidan*”? Similarly, in the genitive, **مَرَرْتُ بِزَيْدٍ** *I passed by Zèid*; **مَنْ زَيْدٍ**. In general, however, the **حِكَايَةُ** (imitation, citation or quoting of the exact words of a speaker) is neglected, and the questioner asks **مَنْ زَيْدٍ** *who is Zèid?* in the nominative. The **حِكَايَةُ** is allowed only when the word quoted is a proper name, and **مَنْ** is not preceded by any connective particle, such as **وَ**. We can only say **وَمَنْ زَيْدٍ** *and who is Zèid?* **مَنْ غُلَامٌ زَيْدٍ** *who is the slave of Zèid?* The word **مَنْ** may be used by itself alone, in reference to an undefined substantive, with the inflections mentioned in Vol. i. § 352; e.g. **جَاءَنِي رَجُلٌ** *there came to me a man*, **مَنْوُ** *who?* **رَأَيْتُ رَجُلًا** *I saw a man*, **مَنْا** *whom?* **مَرَرْتُ بِرَجُلٍ** *I passed by a man*, **مَنْي** *whom?*—As interrogatives, **مَنْ** and **مَا** are construed with the masculine singular of a verb, but occasionally admit of the feminine, when the predicate is of the feminine gender; as **مَنْ كَانَتْ أُمُّكَ** *who was thy mother?* [see § 152, c].—If inquiry be made regarding the nature, qualities, social position, etc., of a person, **مَا** is used, and not **مَنْ**; e.g. **وَقُلْنَا لَهُ مَا أَنْتَ** *and we said to him, What art thou?* **أَخْبِرْنِي عَنْ قَوْلِكَ مَا رَبُّ الْعَالَمِينَ** *what is the Lord of created things?* **وَلَمَّا رَأَتْ رَكْبَ الثَّمِيرِ اعْرَضَتْ وَكُنَّ مِنْ أَنْ يَلْقَيْنَهُ حَذِرَاتٍ * مَا**

* **مِنْ أَنْ** by poetic license for **أَنْ**, and **حَذِرَاتٍ** in rhyme for **حَذِرَاتٍ**.

- A كُنْتُمْ قَالَ كُنْتُ عَلَى حِمَارٍ هَزِيلٍ وَمَعِيَ صَاحِبٌ لِي عَلَى أَتَانٍ مِثْلِهِ
tell me about thy verse: "And after she descried the cavalcade of the Numèirî, she turned aside, and they were on their guard against meeting him";—what were ye? He said, I was upon a lean he-ass, and with me was a friend of mine upon a she-ass like it.

REM. a. The حِكَايَةُ of a proper name is inadmissible, if the name be qualified in any way, except by ابْنٌ in a genealogical series. If one says رَأَيْتُ زَيْدَ بْنَ عَمْرٍو, you may ask مَنْ زَيْدٌ فَن رَأَيْتُ زَيْدًا ابْنَ الْأَمِيرِ or رَأَيْتُ زَيْدًا أَلْعَاقِلَ عَمْرٍو; but if one says رَأَيْتُ زَيْدًا أَلْعَاقِلَ or رَأَيْتُ زَيْدًا ابْنَ الْأَمِيرِ, you cannot ask مَنْ زَيْدًا ابْنَ الْأَمِيرِ or مَنْ زَيْدًا أَلْعَاقِلَ. In these cases the nominative only is allowed.

- REM. b. From مَنْ is formed an adjective مَنِى [Vol. i. § 352, rem. c], which is used in asking questions regarding صِفَاتُ الْأَعْلَمِ or التَّسْبِاتُ (Vol. i. § 249). E.g. جَاءَنِي زَيْدٌ Zèid came to me; أَلْفَرَشِىُّ of which tribe? to which the answer might be أَلْفَرَشِىُّ of Korèis, as distinguished from زَيْدٌ أَلْتَقَفِىُّ Zèid of the tribe of Takîf; [مَنِى أَنْتَ، مَنِى هُوَ] of which tribe art thou, is he? instead of the usual [مَنْ أَلرَّجُلُ].

- REM. c. The interrogative مَا is very rarely used of persons; as وَلَكِنِّى أَدُلُّكُمْ عَلَى رَجُلٍ مِّنَّا هُوَ أَقْوَمُ بِمَا دَعَوْتُمُونِى إِلَيْهِ فَقَالُوا مَا هُوَ but I will point out to you a man amongst us, who is better able to carry out what ye have asked me to do; and they said, Who is he?
- D نَظَرْتُ إِلَى رَجُلٍ مُتَمَآوٍتٍ فَقَالَتْ مَا هَذَا she saw a man pretending to be dead, and said, Who is this? The conjunctive (relative) مَنْ and مَا (§ 172 and foll.) are more frequently interchanged; e.g. مِنْهُمْ مَنْ يَمْشِى عَلَى أَرْبَعٍ among them are creatures which walk on four (feet); أَسِرْبُ الْأَقْطَا هَلْ مِنْ يُعِيرُ جَنَاحَهُ لَعَلِّى إِلَى مَنْ قَدْ هَوَيْتُ أَطِيرُ? O covey of katas (a sort of bird) is there one (among you) who will lend (me) his wings? Perchance I might fly to the one whom I love;

فَأَنْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ *then marry what women seem good* A
 to you ; وَلَدُّوا مَا نَكَحُوا وَالْقَتْلُ مَا وَلَدُوا *those whom they married*
 (their wives) were (doomed) to captivity, and those whom they begat
 (their children) to slaughter ; فَمَا شَكَّكُنَا فِي أَحْتِلَامِهِ كَانَ الْقَوْلُ *and (as to) those about whose virility we are in doubt, the*
 decision shall be as you please ; ثُمَّ نَحَى عَنَّا جَمِيعَ مَا كَانَ بِحَضْرَتِهِ *then he ordered all who were in his presence to retire and leave us ;*
 وَكُلُّ مَا يَخْتَصُّ بِهِ مِنْ أَقَارِبِهِ وَذَوِيهِ *and all whom he had about him* B
 of his friends and relatives*.

REM. d. On the shortening of مَا into مَر, see Vol. i. § 351, rem.

171. Regarding the interrogative pronoun أَيُّ, of which we have spoken before (§ 87), there are here two remarks to be made.
 (a) أَيُّ [when followed by a noun in the genitive] is used, not only instead of the fem. أَيَّة, but also instead of the plur. أَيُّونَ ; as مِنْ أَيِّ *of what tribe art thou?* وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ *and no soul knows in what land it shall die ;* وَمِنْ أَيِّ النَّاسِ أَنْتَ *of what people art thou?* [when prefixed to a fem. pronoun, it may be masc. or fem. ; though أَيَّتَهُنَّ is the more common ; see Vol. i. § 353].
 (b) A nominal sentence with a nominal predicate, of which the subject (المُبْتَدَأُ) is أَيُّ with a pronominal suffix, may, as a whole, without any

* [In reality, the above examples form no exception to the rules. D In the two first the question relates to the quality or position of the man, not to his name. In the others مَا is used in a collective sense. But as in many cases the interrogative *what is he?* and *who is he?* the relative *what* and *whom* are equally admissible, we find مَا and مَنْ sometimes interchanged by different authors and in different manuscripts. Comp. Fleischer, *Kl. Schr.* iii. 14 seq. D. G.]

† [The reading أَيُّ بِأَيَّةِ أَرْضٍ is compared by Sibawèih to an equally rare form, viz. كَلَّتْهُنَّ.]

- A change of case, supply the place of an accusative to a verb or of a genitive after a preposition; as *عَرَفْتُ أَيُّهُمْ فِي الدَّارِ* *I know which of them is in the house*; *ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ* *then will we take forth from every band those who have been stoutest in proud rebellion against the Merciful*; *مَضْغَهَا لِيَنْظُرَ أَيُّهَا* *he bit them with his teeth in order to see which of them was the hardest*; *إِذَا مَا لَقِيتَ بَنِي مَالِكٍ فَسَلِّمْ عَلَى أَيُّهُمْ أَفْضَلُ* *when thou meetest the Bēnū Mālik, salute him who is most excellent amongst them*. In such cases, however, *أَيُّ* may be put alone, without any suffix, in the accusative or genitive, the vacant place of the subject in the nominal clause being supplied by the pronoun of the third person; as *عَرَفْتُ أَيًّا هُوَ فِي الدَّارِ*. In the former case *أَيُّ* is treated as an interrogative, in the latter as a relative pronoun. We may also say *عَرَفْتُ أَيًّا فِي الدَّارِ*, and even *عَرَفْتُ أَيُّهُمْ هُوَ فِي الدَّارِ*.

- C REM. *a.* *أَيُّ* likewise serves to express astonishment, in which case it may always be put in the masc. sing., and the noun which it governs in the genitive is undefined. If the preceding noun, to which *أَيُّ* refers, be indefinite, then *أَيُّ* agrees with it in case; as *جِئْتَنِي بِرَجُلٍ أَيُّ رَجُلٍ* *thou hast brought me a man, (and) what a man!* = *what a man thou hast brought me!* [(or) *مَرَرْتُ بِأَمْرَأَةٍ أَيَّةٍ (أَيِّ)* *I passed by a woman, (and) what a woman!*] But if the preceding noun be definite, *أَيُّ* is always put in the circumstantial accusative or *ḥāl*; as *جَاءَنِي زَيْدٌ أَيُّ رَجُلٍ* *Zēid came to me, (and) what a man (he is)!* The reason of this is, that the interrogative and exclamatory *أَيُّ*, being by its very nature indefinite, can never be in concord with a definite substantive. Instead of *أَيُّ* we also find *جَاءَنِي زَيْدٌ أَيُّمَا رَجُلٍ*, *جِئْتَنِي بِرَجُلٍ أَيُّمَا رَجُلٍ*; as *جَاءَنِي زَيْدٌ أَيُّمَا رَجُلٍ*; *جِئْتَنِي بِرَجُلٍ أَيُّمَا رَجُلٍ*; *مَرَرْتُ بِأَمْرَأَتَيْنِ أَيُّمَا أَمْرَأَتَيْنِ* *this is the handmaid of God, (and) what a girl is she!* *فَأَوْمَأْتُ إِيمَاءً خَفِيًّا*

لِحَبْتَرٍ فَلِلَّهِ عَيْنًا حَبْتَرٍ أَيَّمَا فَتَى and I gave a slight wink to Habtar, A and how keen (see § 53, b, rem. e) were the eyes of Habtar, the noble youth!—The substantive which constitutes the object of wonder may be understood, when it is virtually contained in the verb, and أَى must then be put in whatever case that substantive would have stood, had it been expressed; as اِنْتَكُوا أَى نِكَايَةً how they have been tormented! i.e. اِنْتَكُوا نِكَايَةً أَى نِكَايَةً.

[REM. b. From أَى is formed the relative adjective أَيَّ; see B Vol. i, § 353, rem. c.]

3. Relative Sentences.

172. There are in Arabic, as well as in the other Semitic languages, two kinds of relative sentences; namely (a) *indefinite*, i.e. such as are annexed to an immediately preceding indefinite substantive, without the aid of a conjunctive noun (Vol. i. § 346); and (b) *definite*, i.e. such as are introduced by a conjunctive noun, C whether substantive or adjective, which is definite by its very nature. A sentence of the former kind is called صِفَةٌ, a *descriptive* or *qualificative sentence*; of the latter kind, صِلَةٌ, a *conjunctive sentence*; and the conjunctive noun itself is called اَلْاِسْمُ اَلْمَوْصُولُ, or simply اَلْمَوْصُولُ. Examples of the *first* kind: مَرَرْتُ بِرَجُلٍ يَنَامُ I passed by a man, who was sleeping; اِنَّ اَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ the first temple, which was founded for mankind, was that at Bèkka (Mèkka); اَيَّاتٌ مُّحْكَمَاتٌ هُنَّ اُمُّ الْكِتَابِ firmly constructed (i.e. unambiguous) verses, which form the basis (lit. are the mother) of the Scriptures; يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ a day in which there shall be no bartering, nor friendship, nor intercession; دِمْنَةٌ لَمْ تَكَلِّمْ traces of an abode, which speak not (تَكَلَّمُ in rhyme for تَكَلَّمُ); نَقَلْنَا اِلَى مَجْلِسٍ اٰخَرَ قَدْ رُشَّ بِمَاءِ الْوَرْدِ we were removed to another

- A *room, which had been sprinkled with rose-water.* Examples of the second kind: دَكَّانِي الَّذِي يَعْدِلُ *the king who is just*; أَوْ كَأَنَّي كَانَتْ لِأَبِي *my shop, which had belonged to my father*; مَرَّ عَلَى قَرْيَةٍ *or (hast thou seen) the like of him who passed by a town?* الَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ *those who spend their wealth (in almsgiving)*; وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ مِنْ أَنْ يُذْكَرَ فِيهَا اسْمُهُ *and who does a greater wrong than he who hinders the temples of God from having His name mentioned in them?* فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ *but he to whom anything is forgiven on his brother's part*; عَرَفَنِي *he let me know all that he was leaving.*—Sometimes, however, a noun defined by the article is followed by a qualificative sentence, when that noun indicates, not a particular individual (animate or inanimate), but any individual bearing the name*; as مَا يَنْبَغِي لِلرَّجُلِ يُشَبِّهُكَ *that which becoms the man who is like thee*;
 C كَأَنَّ جَمْرٍ كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا *like the ass which carries books*; كَأَنَّ الرَّمَادَ يُوَضَّعُ فِي الرَّمَادِ *like the coal which is put among the ashes.* In such phrases as رَأَيْتَ نِعَمَ الرَّأْيِ *what an excellent counsel thou hast adopted!* the substantive الرَّأْيُ is the first nominative after the verb of praise, and the clause رَأَيْتَ the second nominative, standing for مَا رَأَيْتَ; so that the expression is equivalent to نِعَمَ الرَّأْيِ رَأَيْتَ [comp. Vol. i. § 183].

- D REM. a. The Arabs, like the other Semites, have no relative pronoun which they can employ when the antecedent to the relative clause is indefinite. Further, it should be observed that أَيُّ and الَّذِي are always definite, whether the latter be used substantively

* [The article is then employed لِتَعْرِيفِ الْجَنْسِ to indicate the genus (Vol. i. § 345, rem. a).]

or adjectively; whilst مَنْ and مَا, which can only be used substantively, are either definite or indefinite, as مَنْ جَاءَ *he who comes* or *one who comes*, مَا لِي *that which I have* or *something which I have*.

When employed indefinitely, مَنْ and مَا are not regarded by the Arabs as conjunctive nouns, but as indeclinable substantives (equivalent in meaning to شَخْصٌ, *a person*, and شَيْءٌ, *a thing*), to which the words that we regard as the complement of the relative pronoun, are annexed as a qualificative clause, virtually in the same case. We even find, though very rarely, a single adjective so annexed to مَنْ or مَا, and actually agreeing with them in case [e.g. مَرَرْتُ بِمَنْ مُحْسِنٍ *I passed by a generous person*: مَرَرْتُ بِمَا مُعْجِبٍ لَكَ *I passed by something pleasing to you*]. When thus used, مَنْ and مَا are said to be مَوْصُوفَةٌ. [Comp. Vol. i. § 353, 1.]

REM. b. The pronoun in the qualificative clause, which falls back upon the antecedent (الْعَائِدُ or الرَّاجِعُ [§ 173]), ought, strictly speaking, to be of the third person, even when the subject of the qualified substantive is a pronoun of the first or second person. In practice, however, the one is usually brought into agreement with the other; as إِنَّكُمْ قَوْمٌ تَجْهَلُونَ *verily ye are a people who are foolish*; إِنَّا لَقَوْمٌ مَا نَرَى الْقَتْلَ سَبَةً *verily we are people who count it no disgrace to be slain*; إِنِّي أَمْرٌ تَجِدُ الرِّجَالَ عِدَاوَتِي *verily I am a man whose hostility (brave) men find (to be terrible)*. Compare § 175, rem.

[REM. c. Among qualificative sentences may be reckoned also the qualificative clauses mentioned § 139, rem. b, (1).]

173. The qualificative sentence necessarily contains a pronoun (الْعَائِدُ or الرَّاجِعُ), referring to the qualified noun and connecting it with the qualificative sentence. This pronoun is either contained in the verb of the qualificative sentence, as its nominative, e.g. رَجُلٌ جَاءَ *a man who came*; or, in case of its being a nominal sentence, is expressed by a separate pronoun, e.g. رَجُلٌ هُوَ صَدِيقِي *a man who is*

- A *my friend*; or, lastly, appears as a suffix in the genitive or accusative, e.g. *مَرَرْتُ بِرَجُلٍ أَبُوهُ نَائِمٌ* *I passed by a man whose father was asleep*; *زَوَّجْتُ ابْنِي بِأَمْرَاءٍ كَانَ عَمْرُو يُحِبُّهَا* *I married my son to a woman, with whom 'Amr was in love*; [*ضَرْبَةً ضَرْبَهَا* *a striking wherewith he was struck*]. The suffix is, however, not unfrequently suppressed, when the sense clearly indicates the connection between the qualified noun and the qualificative clause; as *وَمَا أَدْرِي أَغَيَّرَهُمُ تَنَاءً وَطُولُ الْعَهْدِ* and *I do not know whether distance and length of time have changed them, or wealth which they have won* (for *أَصَابُوهُ*); *ضَرَبْتُهُ ضَرْبَةً خَرَّ كَأَلَمِيَّتٍ* *I struck him a blow at which he fell like one dead* (for *خَرَّ بِهَا*); *وَأَتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا* and *fear a day, in which a soul shall not make satisfaction for (another) soul at all* (for *تَجْزِي فِيهِ*).
- C **174.** The conjunctive noun *الَّذِي* may be used either substantively or adjectively. In the former case, it includes the idea of a person or thing, that is to say, it is equivalent to the substantive *مَنْ* and *مَا*, when they are definite (*مَوْصُولَةٌ*), *he who, that which*. In the latter case, it agrees, like any other adjective, with its antecedent, which is always a definite substantive, in gender, number and case, and thus markedly differs from the relative pronouns of the Indo-german languages; as *أَرِنَا الَّذِينَ أَضَلَّانَا مِنَ الْجِنَّ وَالْإِنْسِ* *show us (those two) of the jinn and of mankind, who led us astray*, scil. *أَرِنَا الشَّيْطَانَيْنِ الَّذِينَ أَضَلَّانَا* *show us the two devils who led us astray*, viz. 'Iblis and Kabil or Cain; *يَا مَنْ أَحْسَ بُنْيَى الَّذِينَ هُمَا سَمْعِي* *O thou who sawest my two little sons, who were my hearing and my sight,—my hearing has to-day been snatched away*; *إِنَّ أَحَدَ الرَّجُلَيْنِ الَّذِينَ لَقُوا مِنَ الْأَنْصَارِ حِينَ ذَهَبُوا إِلَى السَّقِيفَةِ عُوَيْمُ بْنُ سَاعِدَةَ* *one of the two men of the 'Anṣār (or*
- D

Helpers of the Prophet) whom they met, when they went to the porch, A
 was 'Owèim 'ibn Sā'ida ; ثُمَّ أُصِيبَ جَرْجَةً وَلَمْ يُصَلِّ صَلَاةً سَجَدَ فِيهَا ; إِلَّا أَلْرَكْعَتَيْنِ اللَّتَيْنِ أَسْلَمَ عَلَيْهَا
 then Gèrègu was slain, without having
 prayed a (single) prayer in which he prostrated himself, save those two
 rek'as by praying which he became a Muslim ; فَإِنَّا نَذْكُرُ الصَّوْتَيْنِ
 and we shall (now) quote the two songs
 (or airs), which we have received from Ġahza ; فِي زَمَنِ الْمَلِكَيْنِ
 in the time of the two kings, who have been B
 already spoken of ; ثُمَّ إِنَّ وَلَدَيْهِ اللَّذَيْنِ قَتَلَاهُ فِي نَيْنَوَى هَرَبَا إِلَى
 then his two sons, who had murdered him in Ninereh,
 fled to the mountains of Mosul.

REM. Somewhat similar to this is the attraction or assimilation of the relative in Greek and in the older forms of German, as *dasint pant des allir bestin goldis, des die vrouwen tragen woldin*.

175. As the case in which the conjunctive nouns stand, is (C) independent of the conjunctive clause, they cannot express the syntactical relations of our relative pronouns. If they stand (as always happens with مَنْ, مَا, and أَيْ, and frequently with الَّذِي) as substantives at the beginning of an independent sentence, they form its subject or inchoative (مُبْتَدَأٌ), and are consequently in the nominative ; and the same thing occurs with الَّذِي, when it is annexed as an adjective to any such subject in the nominative. In every other instance, they stand, it is true, at the commencement of the conjunctive sentence, but are in whatever case the preceding governing word requires, be it noun, verb, or particle ; that is to say, they are in that case which, according to our idiom, pertains to the demonstrative pronoun implied in them, or to the substantive antecedent to which they refer. The syntactical place of our relative pronoun is supplied by a pronoun in the conjunctive sentence, which falls back upon the conjunctive noun and agrees with it in gender and number.

- A This pronoun is called by the grammarians **الْضَمِيرُ الْعَائِدُ (الرَّاجِعُ) إِلَى** *the pronoun which returns to, or falls back upon, the conjunctive noun, or simply الْعَائِدُ or الرَّاجِعُ.*

(a) If this pronoun stand, as the subject, in the nominative case, it is represented, in a *verbal* sentence, by the personal pronoun implied in the verb; e.g. **أُحِبُّ مَنْ يَعْدِلُ** *I love him who is just;*

- B **مِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ** *among them are some who hearken to thee;*
نَكُنْ مِثْلَ مَنْ يَا ذُنْبُ يَصْطَحِبَانِ *(if so,) we shall be like those, O wolf, who are comrades;*
أَخَافُ مِنَ الْمَلِكِ الَّذِي يَظْلِمُ النَّاسَ *I am afraid of the king who oppresses the people.* But in a *nominal* sentence, it is expressed by a separate pronoun; e.g. **عُدْتُ الشَّيْخَ الَّذِي هُوَ مَرِيضٌ** *I have visited the old man who is sick.*

- C the predicate is an adverb, or a preposition with its genitive, depending upon the idea of *being* understood, the virtually existing subject of the substantive verb suffices to connect the clauses, without any separate pronoun being expressed; as **مَرَرْتُ بِمَنْ تَمَّ** *I passed by him who is there or those who are there;*
لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكَبِرُونَ عَنْ عِبَادَتِهِ *to Him belong those who are in heaven and upon earth, and they who dwell with Him are not too proud to serve Him;*

- D **إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ** *verily the first temple which was founded for mankind is that which is at Bèkka (Mèkka).* The **عَائِدُ** may also be omitted in a nominal sentence of more than the usual limited length, as **هُوَ الَّذِي فِي السَّمَاءِ إِلَهُ وَفِي الْأَرْضِ إِلَهُ** *He it is who is a God in heaven and a God upon earth,*

مَا أَنَا بِأَلَدِي قَاتِلُ *I am not he who says anything to thee;* but this omission is rare in short nominal sentences, as **مَنْ يُعْنِ بِالْحَمْدِ لَا يَنْطِقُ بِمَا سَفَهُ** *he who cares for praise, does not speak what is foolish.*

(b) If the **عَائِد** be an objective complement in the accusative, A it is appended as a suffix to the verb; e.g. **رَأَيْتُهُ مِنْ** *he whom I have seen*; **عَرَفْتُ مَنْ عَرَفْتَهُ** *I know him whom thou knowest*; **السَّارِقُ الَّذِي قَتَلَهُ ابْنِي** *the thief whom my son killed*. The suffix is, however, not unfrequently omitted; as **وَلَكُمْ فِيهَا مَا تَشْتَوْنَ أَنْفُسُكُمْ** *and yours (shall be) in it (the future life) what your souls desire* (for **تَشْتَبِه**); **الْكِتَابُ الَّذِي أَنْزَلَ اللَّهُ** *the book which God has sent down or revealed* (for B **أَنْزَلَهُ**); **عَسَى الْآيَاتُ أَنْ يَرْجِعَنَّ قَوْمًا كَالَّذِي كَانُوا** *it may be that time will restore some people to their former state* (for **كَانُوهُ** or **كَانُوا عَلَيْهِ**).

(c) A pronominal suffix also supplies the place of our relative, when it stands in the genitive, dative, etc., or is governed by a preposition; as **الطَّبِيبُ الَّذِي آتَتْهُ عِنْدِي** *the physician whose son is at my house*; **مَا تَدْعُوهُمْ مَنْ لَهُ مَالٌ كَثِيرٌ** *that to which thou callest them*. If the governing word be an active participle of the form **فَاعِلٌ**, referring to present or future time, the genitive suffix may be omitted; as **قَاضٍ مَا أَنْتَ قَاضٍ** *doom then what doom thou wilt* (for **قَاضِيهِ**). If the suffix be governed by the same preposition as the preceding conjunctive noun, the suffix and its preposition may be omitted; as **أَنَا عِنْدَ مَنْ أَنْتَ** *I am at the house of the same person as thou* (for **عِنْدَهُ أَنْتَ**); **وَيَشْرَبُ مِمَّا مَرَرْتُ بِالَّذِي مَرَّ سُلَيْمٌ** *I passed by the same person as Sulëimān did* (for **مَرَّ بِهِ**); **وَقَدْ كُنْتُ تَخْفَى حُبَّ سَمْرَاءَ حِقْبَةً فَبَحَّ لَانَ مِنْهَا بِالَّذِي أَنْتَ بَائِحٌ** *and he drinks of what ye drink* (for **تَشْرَبُونَ مِنْهُ**); **وَقَدْ كُنْتُ تَخْفَى حُبَّ سَمْرَاءَ حِقْبَةً فَبَحَّ لَانَ مِنْهَا بِالَّذِي أَنْتَ بَائِحٌ** *thou didst conceal thy love of Semrā for a time, but now disclose what thou wilt of it* (for **لَانَ** by poetic license for **الآن**, *of her* = **حُبِّهَا** *of love of her*, and **بَائِحٌ** for **بِهِ**). But this is not allowed when the preposition

A is used before the suffix in a different meaning from that which it has before the conjunctive noun, nor when the preceding verb is a different one; as *مَرَرْتُ بِأَلَدِي مَرَرْتُ بِهِ عَلَى زَيْدٍ* *I passed by him on whose account thou didst pass by Zaid* (where *بِ* in *بِأَلَدِي* is *لِلْإِلْصَاقِ*, whilst in *بِهِ* it is *لِلسَّبَبِيَّةِ* § 56, rem. *d*); *زَهَدْتُ فِي أَلَدِي رَغِبْتُ فِيهِ* *I have had no longing after that which thou desiredst* (not *فِي أَلَدِي رَغِبْتُ*).

- B REM. *a*. The *عَائِدٌ* after *أَلَدِي* originally was, and, strictly speaking, ought to be, a pronoun of the third person, even when the preceding subject is a pronoun of the first or second person; as *نَحْنُ أَلَدِينَ أَصْبَحُوا إِصْبَاحًا* *it is we who arose early*. More usually, however, the *عَائِدٌ* is brought into agreement with the word to which it refers (compare § 172, rem. *b*); as *أَنَا أَلَدِي سَمَّنَ أُمِّي حَيْدَرَهُ* *I am he whom his (lit. my) mother named Haidara (Lion)**;
 C *أَنَا أَلَدِي يَجِدُونِي فِي صُدُورِهِمْ* *I am he whom they find (a choking morsel) in their chests or throats* (*يَجِدُونِي* for *يَجِدُونَنِي*); *أَلَسْتُ أَلْعَبْدَ الْأَسْوَدَ أَلَدِي كُنْتُ تُرَاعِينَا بِمَوْضِعٍ كَذَا* *art thou not the negro slave, who used to attend upon us in such and such a place?*

[REM. *b*. Ibn Mālik alone permits the phrase *ضَرَبْتُ فِيمَنْ* *ضَرَبْتُ مَنْ رَغِبْتُ فِيهِ* *I beat him whom thou desiredst* (see Lane s. v. *فِي*), while some other authorities sanction the following likewise *لَمْ يَجِدْ يَوْمًا عَلَى مَنْ يَتَكَلَّ* *if, some day, he fails to find one on whom he may rely*, for *مَنْ يَتَكَلَّ عَلَيْهِ* (see Lane s. v. *عَلَى*). D. G.]

REM. *c*. On the occasional use of *أَل* in the sense of *أَلَدِي* see Vol. i. § 345, rem. *b*.

* *سَمَّنَ* by poetic license for *سَمَّنَنِي*, and *حَيْدَرَهُ* in rhyme for *حَيْدَرَهُ*. Another reading is *سَمَّنَنِي أُمِّي*.

4. Copulative Sentences.

A

176. We have already spoken of the difference between the copulative particles **وَ** and **فَ** in Vol. i. § 366, *a*, *b*. To what has been there said, the following remarks may be added.

177. If to the subject implied in any form of the finite verb, another subject be appended, the former must be repeated in the shape of a separate personal pronoun; as **حَضَرْتُ أَنَا وَيَعْقُوبُ** *I and Ya'kūb (Jacob) were present*; **أَتَى هُوَ وَأَصْحَابُهُ** *he and his companions came*; **أَسْكُنْ أَنْتَ وَرَبِّكَ** *go therefore, thou and thy Lord*; **لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُبِينٍ** *do thou and thy wife dwell in the garden*; **فُلْتُ إِذْ أَقْبَلْتُ** *cerily ye and your fathers have been in clear error*. Exceptions are very rare; as, in a verse, **وَزَهْرٌ تَهَادَى** *I said, when she and (other) fair (women) advanced with elegant gait* (**تَهَادَى** for **تَهَادَى**); **فَقَالَ وَالَّذِينَ مَعَهُ** *he and those who were with him said* (Tab. i. 2449, l. 2). If, however, the verb has a pronominal suffix in the accusative, the repetition of the implied subject in a separate form is unnecessary; as **أَكْرَمْتِكَ وَزَيْدٌ** *I and Zèid have shown thee honour*; **جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ** *gardens of everlasting rest, into which they shall enter and those who are righteous*.—This form of expression may be varied by repeating the verb after **وَ**, but even then the separate pronoun is still usually employed; as **حَضَرْتُ أَنَا وَحَضَرَ يَعْقُوبُ** *.

D

* [Sometimes there is hardly any difference between this construction and that with **وَأَوُ الْمَعِيَّةِ** (§ 37), e.g. 'Ibn Hišām, 318, l. 11 **وَكُنَّا وَأَصْحَابًا لَنَا فَارَقُوا الْهَدْيَ... كَفُوجَيْنِ** *we and some of our comrades who left the right path became like two parties, where كُنَّا نَحْنُ* would convey the same meaning. R. S. We may add here that it is usual to say **وَزَيْدًا سِرْتُ** rather than **وَزَيْدٌ**, but **وَعَمْرًا سَارَ زَيْدٌ وَعَمْرُو** rather than **وَعَمْرًا**.]

- A **178.** If a substantive be connected by **وَ** with the objective pronominal suffix of a verb, the suffix may be repeated in the form of a separate pronoun, but not necessarily; as **وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ** *and keep away from me and my sons our worshipping idols*; **أَجْلَاهُ وَقَوْمَهُ** *he made him and his people emigrate*. But if a pronoun is connected with a substantive or a pronominal suffix in the accusative, it must be suffixed either to the word **إِيَّاهُ** (Vol. i. § 188) or to the repeated verb; as **فَتَلَّهُ وَإِيَّاهَا**, or **فَتَلَّهُ وَقَتَلَهَا**, *he killed him and her*. If a substantive object is annexed to a pronominal object, the verb may be repeated or not; as **رَأَيْتُكَ وَزَيْدًا** *I saw thee and Zèid*; **قَتَلَهُ وَمَنْ كَانَ مَعَهُ مِنْ أَهْلِهِ** *he killed him and those of his family who were with him*, or **قَتَلَهُ هُوَ وَمَنْ الْخ**, or **قَتَلَهُ وَمَنْ الْخ**.

- 179.** If to a pronominal suffix in the genitive there be joined a substantive in the same case, the governing word is usually repeated; as **كِتَابُكَ رَبُّكُمْ وَرَبُّ آبَائِكُمْ** *your and your fathers' Lord*. The form **كِتَابُكَ رَبُّكُمْ**, *thy book and Zèid's*, is of rarer occurrence, except with the suffixes of the third person, as **اتِّفَاقُهُ هُوَ وَأَخِيهِ** *his and his brother's agreement*. If a substantive be connected by **وَ** with the pronominal suffix of a preposition, the preposition must be repeated; as **لِي وَلِأَخِيهِ** *to me and his brother*. This rule is occasionally violated in poetry, scarcely ever in prose; as **فَقَدْ خَابَ مَنْ يَصْلَى بِهَا وَسَعِيرَهَا** *and balked is he who is scorched by it (war) and its flame*; **فَأَذْهَبَ فَمَا بِكَ وَالْأَيَّامِ** *be off then, for there is nothing strange in thee or the times*.

REM. If a genitive belongs alike to two or more nouns, it is, in classical Arabic, attached to the first of them, and represented after the others by a pronominal suffix; as **بَنُو الْمَلِكِ وَبَنَاتُهُ** *the king's sons and daughters*. On an exception see § 78, rem. b; it is common in later prose writers, as **مُوسَى يَذْكُرُ أَوْلَادَ وَأَحْفَادَ آدَمَ**.

Moses mentions (by name) the sons and grandsons of Adam, for **A**
 أَطْيَبُ وَأَحْلَى نَوْمَةٍ ; أَوْلَادَ آدَمَ وَأَحْفَادَهُ
 a most pleasant and sweet
 slumber, for أَطْيَبُ نَوْمَةٍ وَأَحْلَاهَا.

180. The negative particle لَا, when it follows وَ, connecting two nouns, supplies the place of a preceding negative sentence (see § 160) ;
 as لَمْ يَبْقَ أَبِي وَلَا أُمِّي neither my father nor my mother remains alive,
 where وَلَا is equivalent to لَمْ تَبْقَ : وَلَمْ تَبْقَ آبَاؤُكُمْ : ye have
 not known, nor your fathers ; لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا if God **B**
 had pleased, we would not have given Him companions, nor our fathers.
 If the two nouns be both separate words, لَا is sometimes prefixed to
 the first also, notwithstanding the negative which precedes the whole
 sentence ; as مَا وَقَعَ بَيْنَنَا لَا قِتَالٌ وَلَا كَلَامٌ there has been neither
 combat nor dispute between us. Similarly, if two verbs are dependent
 upon another verb, which is preceded by a negative particle, the
 second of the dependent verbs usually takes the negative لَا with the
 conjunction وَ ; as مَا أَمْكَنَنِي أَنْ أَعْمَلَ شَيْئًا وَلَا أَقْطَعَ أَمْرًا it was **C**
 impossible for me to do anything or to conclude anything, where وَلَا
 is equivalent to وَمَا أَمْكَنَنِي أَنْ.

181. When two verbs, connected by وَ and referring to the
 same subject, precede that subject, one of them (in general the
 second) agrees with it in gender and number, whilst the other is put
 in the singular masculine ; as بَغَى وَأَعْتَدَا عَبْدَاكَ, or بَغَى
 يُحْسِنُ, thy two servants acted insolently and with violence ;
 يُحْسِنُ, or يُحْسِنَانِ وَيُسَيِّئَانِ أَبْنَاكَ, thy two sons do good and
 evil. This involved form of expression occurs, however, but rarely in
 classical Arabic, in which we usually find بَغَى عَبْدَاكَ وَأَعْتَدَاكَ.
 يُحْسِنُ أَبْنَاكَ وَيُسَيِّئَانِ. It is called by the grammarians التَّزَاوُعُ فِي
 الْعَمَلِ, the conflict in regard to government. Some further illustra-
 tions of it are given in the remarks.

- A REM. a. Sometimes a noun belongs to two verbs as the subject of the one and the objective complement of the other. (1) When this is the case, if the verb to which it is the complement be placed first, the noun is expressed only as the subject of the second verb, and the first verb is left without any complement; as **ضَرَبْتُ** **زَيْدٌ** **وَضَرَبَنِي** *I struck (Zèid) and Zèid struck me*. Some Arab grammarians, however, allow the first verb a pronominal complement; as **إِذَا كُنْتَ تُرْضِيهِ وَبِرْضِيكَ صَاحِبٌ**; **ضَرَبْتُهُ** **وَضَرَبَنِي** **زَيْدٌ** *when thou satisfiest a friend and he satisfies thee*. (2) If the verb, of which the noun is the subject, be placed first, the second verb takes a pronominal complement, and the first verb agrees with the noun according to the rules laid down in § 141, etc.; as **ضَرَبْنِي** **وَضَرَبْتُهُمَا** **الرَّجُلَانِ**, **ضَرَبَنِي** **وَضَرَبْتُهُ** **زَيْدٌ** *the two men struck me and I struck them*. The omission of the pronominal complement is rare; as **ضَرَبْنِي** **وَضَرَبْتُ** **الرَّجُلَانِ**, **ضَرَبَنِي** **وَضَرَبْتُ** **زَيْدٌ** [**نَاسِبَنِي**]; **بُعَاظُ** **يُعْشَى**; **وَنَاسَبْتُ** **الْقُرُودَ** *the apes were akin to me and I to them*];
- C **إِذَا هُمْ لَمَحُوا** **شَعَاةَ** **النَّاطِرِينَ** *at 'Okāz the sheen, or gleam, (of weapons, السِّلَاحُ) dazzles the eyes of the beholders when they look at it*. The noun may also be made the complement of the second verb, and the first verb, which has now no subject expressed, must agree with the noun in gender and number; as **ضَرَبْنِي** **وَضَرَبْتُ** **زَيْدًا** *(Zèid) struck me and I struck Zèid*, **ضَرَبَانِي** **وَضَرَبْتُ** **الرَّجُلَيْنِ** *the two (men) struck me, and I struck the two men*; **ضَرَبُونِي** **وَضَرَبْتُ**
- D **الظَّالِمِينَ** *they (the evildoers) struck me, and I struck the evildoers*. All these involved forms of expression occur but seldom in classical Arabic, the usual and regular constructions being **ضَرَبْتُ** **زَيْدًا**, **ضَرَبَنِي** **الظَّالِمُونَ** **وَضَرَبْتُهُم**, **ضَرَبْنِي** **الرَّجُلَانِ** **وَضَرَبْتُهُمَا**, **وَضَرَبَنِي** **ضَرَبْتُ** **الظَّالِمِينَ** **وَضَرَبُونِي**, **ضَرَبْتُ** **الرَّجُلَيْنِ** **وَضَرَبَانِي**.

REM. b. In the case of a verb which must be connected with both a subject and a predicate (such as **كَانَ** or **صَارَ**), if the predicate be common to two propositions, it is expressed only once,

being either entirely omitted the second time or having its place A supplied by **إِيَّاهُ** and a pronominal suffix. For example, we may translate *I was sick and Zèid was sick* by **كُنْتُ وَكَانَ زَيْدٌ مَرِيضًا**, or **كُنْتُ وَكَانَ زَيْدٌ مَرِيضًا**, or lastly **كُنْتُ إِيَّاهُ وَكَانَ زَيْدٌ مَرِيضًا**, the first of the three forms being preferable. These involved forms of expression likewise occur but rarely in classical Arabic, the ordinary construction being **كُنْتُ مَرِيضًا وَكَانَ زَيْدٌ مَرِيضًا**, or **رَمَانِي بِأَمْرِ كُنْتُ وَكَانَ زَيْدٌ إِيَّاهُ**. [An example from poetry is **رَمَانِي بِأَمْرِ كُنْتُ وَكَانَ زَيْدٌ إِيَّاهُ** B *he accused me of a thing of which I and my father were innocent* (*Šawāhid il-Kaššaf* 311). D. G.]

REM. c. Almost the same thing takes place after the verbs **ظَنَّ** to think, believe, **حَسِبَ** to think, reckon, suppose, etc., which take for their objective complement a clause consisting of a subject and a predicate (§ 24), as **ظَنَنْتُ زَيْدًا عَالِمًا** *I thought Zèid learned*. The predicate of the clause, which serves as complement to the C **فِعْلُ الْقَلْبِ**, may belong to two different propositions, and consequently refer to two different subjects; whilst the noun, which is the subject of the **فِعْلُ الْقَلْبِ** in the one proposition, may in the other be the subject of the clause which is dependent upon the **فِعْلُ الْقَلْبِ**. When this is the case, we may, in accordance with rem. b, translate such a phrase as *Zèid thought me learned and I thought him learned* by **ظَنَنْتُ وَظَنَنْتُ زَيْدًا عَالِمًا**, or **ظَنَنْتُ إِيَّاهُ وَظَنَنْتُ** **ظَنَنْتُ وَظَنَنْتُ زَيْدًا عَالِمًا**, or lastly **ظَنَنْتُ إِيَّاهُ وَظَنَنْتُ** **ظَنَنْتُ زَيْدًا عَالِمًا**. The D first of these modes of expression is the most common, but all three are rare, the natural and usual construction being **ظَنَنْتُ زَيْدًا عَالِمًا وَظَنَنْتُهُ إِيَّاهُ**. If the subjects differ in gender or number, the predicate must be repeated; as **أَظُنُّ وَيُظَنِّانِي أَخَا زَيْدًا وَعَمْرًا أَخَوَيْنِ** *I think Zèid and Amr two brothers (of mine), and they think me a brother (of theirs)*.

- A **182.** The Arabs, as well as the other Semites, often connect single verbs and entire sentences with one another merely by means of the particles **وَ** and **فَ**, where we should employ particles of a more definite meaning to indicate the precise relation between them. They use **وَ**, for example, where we would prefer a disjunctive or adversative particle; as **اللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ** *God knows, but ye do not know*. In such cases, however, **وَ** has in reality only a copulative force; the adversative relation lies in the nature of the
- B two clauses themselves.—The Arabs also use **وَ** and **فَ** with a separate verb in some cases in which we avail ourselves of a subordinate modifying expression; e.g. **سَجَدَ فَأُطَالَ** *he prostrated himself and made long (his prostration)*, equivalent to *he prostrated himself for a long time*, instead of **أَطَالَ السُّجُودَ**, as we may also say (see § 140).

- 183.** The particle **وَ** in Arabic, like its equivalents in the other Semitic languages, often serves to connect two clauses, the second of which describes the state or condition either of the subject or one of the complements of the first clause, or else of a new subject. This takes place in such a way that—

- (a) The clause descriptive of the state is nominal; as **قَامَ زَيْدٌ وَهُوَ بَاكِ** *Zèid rose up weeping*; **عَادَ إِلَيَّ وَهُوَ مَصْقُوعٌ** *he returned to me beaten*; **جَاءَتْ مِنْ عِنْدِهِ وَهِيَ مُخْرَقَةُ الثِّيَابِ بَاكِئَةً** *she came from his house with her clothes in tatters, crying*; **انْقَرَضَ فِي وَقْتِهِ قَرْنَانِ مِنَ النَّاسِ وَهُوَ حَيٌّ** *two generations of men passed away in his time, whilst he still lived*; **كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا** *like him who passed by a town, falling down upon its roofs (in ruins, its walls falling in upon its fallen roofs)*; **كَذَبْتُمْ وَأَنْتُمْ تَعْلَمُونَ** *ye lied, knowing (that ye did so), ye lied wittingly*, in which example the nominal circumstantial clause has a finite verb for its predicate;
- D **ذَهَبَ زَيْدٌ وَعَمَرُو بَاقٍ** *Zèid went away, whilst Amr remained*; **وَقَدْ أَغْتَدَى وَالطَّيْرُ فِي وَكُنَاتِهَا** *and sometimes I go forth early, whilst*

the birds are (still) in their nests, where the circumstantial clause has A a distinct subject; *ذَهَبَ زَيْدٌ وَعَمْرُو يَشْتَغِلُ* *Zèid went away, whilst Amr was busy*, where the circumstantial clause has a distinct subject and a finite verb for its predicate.

REM. We sometimes find a nominal clause merely appended to the preceding proposition, without *وَ*, as *اِطْبَطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ* *get ye down, the one of you an enemy to the other*; *جَاءَ زَيْدٌ يَدُهُ لَقِيَّتُهُ عَلَيْهِ جُبَّةٌ وَشِي* *Zèid came with his hand on his head*; *رَأَوْا رَاحُوا عَبَقُ الْمِسْكِ بِهِمْ* *I met him wearing an embroidered coat*; [*they returned, (whilst) the perfume of musk clung to them*]; and even without a pronoun, as *مَرَرْتُ بِأَثْبَرٍ قَفِيزٍ بِدِرْهَمٍ* *I passed by the wheat, (whilst) a bushel (of it was selling) for a dirham* (for *قَفِيزٌ مِنْهُ* [§ 120, rem. a]).

(b) The clause descriptive of the state is verbal and affirmative, the verb being in the Imperfect Indicative, preceded by *وَقَدْ*; as *لِمَ تُوذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ* *why do ye harm me, knowing (as ye do) that I am the apostle of God unto you?* If the particle *قَدْ* be not employed, *وَ* must also be dropped, so that the circumstantial Imperfect is outwardly unconnected with the previous proposition; as *جَاءَ الْأَمِيرُ جَاءَ زَيْدٌ يَضْحَكُ* *Zèid came laughing*; *جَاءَ الْقَادُ الْجَنَائِبُ بَيْنَ يَدَيْهِ* *the emir came with led horses preceding him* (a very common construction, see § 8, c).

(c) The clause descriptive of the state is verbal and negative, the verb being in the Imperfect Jussive, preceded by *وَلَمْ*, or the Imperfect Indicative, preceded by *وَمَا*; as *أَوْ قَالَ أَوْحَى إِلَيَّ وَلَمْ يُوحَ* *or has said, 'Something has been revealed to me,' whilst nothing has been revealed to him*; *وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ* *but they deceive only themselves, without knowing it*. In this case *وَ* is often dropped; as *فَاتَّقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ*

- A *and so they returned, (laden) with favours and benefits from God, without any harm having touched them.* Where the negation is expressed by لَا, the particle وَ is rarely used; as لَوْ أَنَّ قَوْمًا لِرَفْعَاعِ if any persons entered heaven because of distinction of tribe, I would enter it without being hindered.

(d) The clause descriptive of the state is verbal and affirmative, the verb being in the Perfect, preceded by وَقَدْ; as هَذَا غَنَّاوَهَا وَقَدْ

- B وَمَا لَنَا إِلَّا نَقَاتِلَ *such is her singing, now that she has grown old;* وَمَا لَنَا فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجَنَا مِنْ دِيَارِنَا وَأَبْنَاءَنَا *and why should we not fight in the path of God, since we have been driven out of our dwellings and (parted from) our children?* Sometimes وَقَدْ is omitted, and, less rarely, either وَ or قَدْ alone; as أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنَّ يُقَاتِلُوكُمْ *or they come unto you, their hearts being reluctant to fight against you;* الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا *who, having remained (at home), said of their brethren (who went out to battle), 'If they had taken our advice, they would not have been killed';* مَا كَانَ يَنْفَعُنِي مَقَالَ نِسَائِهِمْ وَقَتِلْتُ دُونَ رَجَالِهَا لَا تَبْعِدَ *what can it boot me that their women say, 'O do not perish!' when I have been slain fighting for their husbands?* رَأَيْنَاهُ قَدْ تَغَيَّرَ لَزَيْدٍ وَكَانَ *we saw him enraged against Zèid, who was in command of his army.*

- D (e) The clause descriptive of the state is verbal and negative, the verb being in the Perfect, preceded by وَمَا, or more rarely by مَا alone; as جَاءَ زَيْدٌ وَمَا رَكِبَ *Zèid came without having ridden;* جَاءَ زَيْدٌ وَمَا قَامَ أَبُوهُ *or جَاءَ زَيْدٌ وَمَا قَامَ أَبُوهُ, Zèid came without his father having stood up.*

REM. The وَ which introduces such a circumstantial clause, is called by the Arab grammarians وَאוُ الْحَالِ, *the wāw of the state,*

condition or circumstance, and **وَأَوْ** **الْإِبْتِدَاءِ**, the *ratio of commencement*. The clause itself is called **جُمْلَةٌ حَالِيَّةٌ**.

5. Adversative, Restrictive, and Exceptive Sentences.

184. The principal adversative particles in Arabic are **لَكِنْ**, **لَا**, or **بَلْ**, and **لَكِنَّ**.

(a) **لَا** is opposed to a preceding affirmative proposition or a command; as **زَيْدٌ عَالِمٌ لَا جَاهِلٌ** *Zèid is learned, not ignorant*; **بَلْ** **زَيْدٌ لَا عَمْرٌ** *Zèid came to me, not Amr*; **خُذْ زَيْدًا لَا عَمْرًا** *take Zèid, not Amr*. [In comparisons **وَلَا** has the meaning of *but not*, as **فَتًى وَلَا كَمَالِكٍ** *a man but not the like of Mālik* ('ibn Naurèira); **وَلَا** **كَالسَّعْدَانِ** *water—but not so good as that of the well of Šoddū, pasture—but not like the sa'dān*. In later times **وَلَا** was very often used in the sense of *even more than*, as **وَلَا** **عَدُوْتُ** *I rose early, even earlier than the crow does*; **وَلَقَدْ قُمْتُ** *and verily thou hast defended the cause of God better than even Amr* 'ibn 'Obèid; **وَلَا** **خَرَسَ سُكَّانُ الْأَمْقَابِرِ** *they were silent, even more than the inhabitants of the sepulchres*. In reality, neither **لَا** nor **وَلَا** have an adversative force; the adversative relation lies in the nature of the two clauses themselves, as has been remarked in the case of **وَ** § 182. D. G.]

(b) **لَكِنْ** or **لَكِنَّ** (also, especially in Magribi mss., **لَا كِنَّ**), which is often preceded by **وَ**, is more particularly opposed to a preceding negative proposition or a prohibition; as **جَاءَنِي زَيْدٌ لَكِنَّ** *Zèid came to me, but Amr did not come*; **لَا** **تَضْرِبْ** *do not beat Zèid, but Amr*; **وَمَا** **ظَلَمُونَا وَلَكِنْ** *do not beat Zèid, but Amr*.

- A ^١ *أَنفُسَهُمْ يَظْلِمُونَ* and they did not injure us, but they injured themselves; *وَلَا صَلَّى وَلَكِنْ كَذَّبَ وَتَوَلَّى* for he neither believed nor prayed, but deemed (the truth) a lie and turned away; *يَلُومُونَنِي فِي حُبِّ لَيْلَى عَوَازِلِي وَلَكِنِّي مِنْ حُبِّهَا لَعَمِيْدُ* my reproachers blame me for loving *Lailā*, but I am deeply smitten with love for her (*عَمِيْدُ* in rhyme for *عَمِيْدُ*); *إِنْ أَبَنَ زَرْقَاءَ لَا تُخْشَى بَوَادِرُهُ لَكِنْ وَقَائِعُهُ فِي* ;
- B *تُنْتَظَرُ* no errors of sudden passion are feared in 'Ibū Zarkā, but his onslaughts in battle are looked for (with dread). When introducing a nominal clause, *لَكِنْ* requires the subject to be put in the accusative (see § 36), whereas *لَكِنْ* leaves it in the nominative; as *وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا* and Solomon was not unbelieving, but the devils were unbelieving; *لَكِنَّ الظَّالِمُونَ الْيَوْمَ فِي*
- C *ضَلَالٍ مُّبِينٍ* but the evildoers are to-day in manifest error.

REM. *لَكِنْ* and *لَكِنْ* are said to be used *لِلْإِسْتِدْرَاكِ* to rectify or amend (the previous statement).

(c) *بَلْ* is opposed either to a preceding affirmative or negative proposition, a command or a prohibition; as *قَامَ زَيْدٌ بَلْ عَمْرُو* *Zèid* stood up not so, it was *ʿAmr*; *مَا قَامَ زَيْدٌ بَلْ عَمْرُو* *Zèid* did not stand up, but *ʿAmr* (stood up); *إِضْرِبْ زَيْدًا بَلْ عَمْرًا* beat *Zèid*—no,

- D *ʿAmr*; *لَا تَضْرِبْ زَيْدًا بَلْ عَمْرًا* do not beat *Zèid*, but (beat) *ʿAmr*;
مَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ we do not see that ye are in any way superior to us—nay, we think you liars; *قَالُوا قُلُوبُنَا خَلَعُوا عَنْهُ خُلَعَتْ* they say, 'Our hearts are uncircumcised'—not so! God hath cursed them for their unbelief; *بَلْ وَثُوبَ الْحَيَوةِ* they stripped him of his dress, nay, also of the garment of life; *أَأَنْتَ رَجُلٌ أَمِ امْرَأَةٌ فَقَالَتْ بَلِ امْرَأَةٌ يَا مَوْلَايَ* art

thou a man or a woman? And she said, A woman (lit., not a man, A but a woman) O my master. Sometimes it is strengthened by the addition of لَا; as وَمَا هَجَرْتُكَ لَا بَلْ زَادَنِي شَغَفًا هَجْرًا وَبَعْدُ and I have not abandoned thee; no, on the contrary, separation and distance have increased my love. [In the answer to a disjunctive question لَا بَلْ and أَفِي زَمَانِي أَمْ بَعْدَهُ قَالَ لَا deny one member (the first), as أَفِي زَمَانِي أَمْ بَعْدَهُ whether in my time or afterwards? He said: Nay, but afterwards (Ibn Hiṣām 10, lines 5 and 3 from below, 11, l. 1, Tab. i. 912, ll. 3, 4, 9). R. S.]

REM. After a negative proposition or a prohibition, بَلْ is said to be used لِلِاسْتِدْرَاكِ (see above, *b*, rem.); after an affirmative proposition or a command, لِلْاَضْرَابِ to denote turning away; or digressing, from what preceded (عَنِ الْأَوَّلِ).

185. The particle **إِنَّمَا** is one of the most important in the language as a **حَرْفُ حَصْرِ**, *particle of limitation or restriction*. It stands at the beginning* of a proposition, and the word or portion of the proposition which is affected by it, is always placed, for emphasis' sake, at the end (compare § 36, rem. *b, d*); as **إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ** *we are only mocking (at them)*; **إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ** *the obligatory alms are only for the poor*; **إِنَّمَا تَلِدِينَ فِي كُلِّ عُمْرِكَ وَاحِدًا أَوْ اثْنَيْنِ** *thou givest birth in thy whole life to only one or two*; **إِنَّمَا أَخْشَى سَيْلَ** *I fear the overflow only of my own streamlet*; **إِنَّمَا الرَّبَّاءُ فِي |** *verily, usury is in the delay of payment*.

186. (a) The most important of the exceptive particles is **إِلَّا**, compounded of **إِنْ**, *if*, and **لَا**, *not* (see Vol. i. § 367, c). The exception (**الْإِسْتِثْنَاءُ**) is considered to be of three kinds: **الْإِسْتِثْنَاءُ الْمُتَّصِلُ**, in

* [But not always; comp. Fleischer, *Kl. Schr.* i. 508.]

A which the thing excepted (الْمُسْتَثْنَى) is *joined to*, or of the same kind as, the general term (الْمُسْتَثْنَى مِنْهُ) *that from which the exception is made*; اِلَّا سِتْنَاءَ الْمُنْقَطِعِ, in which the exception is *severed from*, or wholly different in kind from, the general term; and اِلَّا سِتْنَاءَ الْمَفْرَغِ, or the *exception made void (of government)**, in which the general term is not expressed. The rules for the construction of the exception are as follows.

(α) When the thing excepted is placed after the general term, and B the proposition containing that term is affirmative, the exception is put in the accusative; as زَيْدًا اِلَّا الْقَوْمَ قَامَ the people stood up, except Zèid; مَرَرْتُ بِالْقَوْمِ اِلَّا زَيْدًا I passed by the people, except Zèid; فَشَرِبُوا مِنْهُ اِلَّا قَلِيلًا مِنْهُمْ and they drank of it, save a few of them.

(β) When the thing excepted is placed after the general term, and the proposition containing that term is negative, or interrogative implying a negation (اِسْتِفْهَامٌ اِنْكَارِيٌّ or اِسْتِفْهَامٌ بِمَعْنَى النِّقَاطِ)†, the C exception may be put either in the accusative, or in the same case with the general term (as a بَدَلٌ or *permutative*, or more specifically as a بَدَلٌ بَعْضٍ مِنَ الْمُسْتَثْنَى مِنْهُ § 139, rem. b, 2, b), but the latter construction is preferred; as (اِلَّا زَيْدًا) مَا جَاءَنِي أَحَدٌ اِلَّا زَيْدٌ (or زَيْدًا), لا يَقُمْ أَحَدٌ اِلَّا زَيْدٌ, (اِلَّا زَيْدًا) مَا مَرَرْتُ بِأَحَدٍ اِلَّا زَيْدٌ let no one stand up but Zèid (or زَيْدًا) هَلْ مَرَرْتُ بِأَحَدٍ اِلَّا زَيْدٌ, (اِلَّا زَيْدًا) مَا فَعَلُوهُ اِلَّا قَلِيلٌ مِنْهُمْ? any one but Zèid (or زَيْدًا) وَمَنْ يَغْفِرُ الذُّنُوبَ اِلَّا اللَّهُ and who forgives sins save God? لَا إِلَهَ اِلَّا اللَّهُ [there is no deity other than God]. Sometimes the place of الْمُسْتَثْنَى مِنْهُ is occupied by a preposition and

* [Comp. Fleischer, *Kl. Schr.* ii. 96.]

† [Also in sentences like §. 4, a, تَوَكَّلْ عَلَى اللَّهِ اِلَّا اللَّهُ لَفَسَدَتَا in which the proposition implying a negation. D. G.]

its complement (جَارٌ وَمَجْرُورٌ) or the like, which does not however A
affect the construction of the exception; as مَا جَاءَنِي مِنْ أَحَدٍ إِلَّا زَيْدٌ, where
مَا جَاءَنِي مِنْ أَحَدٍ, where مَا رَأَيْتُ مِنْ أَحَدٍ إِلَّا زَيْدًا; أَحَدٌ مِنْ أَحَدٍ
أَحَدًا there is no one in the house but Amr, =
مَا زَيْدٌ بِشَيْءٍ, لَيْسَ زَيْدٌ بِشَيْءٍ إِلَّا شَيْئًا لَا يُعْبَأُ بِهِ; لَا فِي الدَّارِ أَحَدٌ
إِلَّا شَيْءٌ لَا يُعْبَأُ بِهِ, Zèid is nothing but a thing of no account;
أَبْنَى لُبَيْنَى لَسْتُمْ بِيَدٍ إِلَّا يَدًا لَيْسَتْ لَهَا عَصْدُ ye B
Benn Labèinā, ye are no hand but a hand that lacks an arm.---On the contrary, if the thing
excepted is wholly different in kind from the general term, the
preference is usually given to the accusative, in accordance with the
dialect of el-Higaz; as مَا جَاءَنِي أَحَدٌ إِلَّا حِمَارًا no one (i.e. no person)
came to me, but an ass; مَا قَامَ الْقَوْمُ إِلَّا حِمَارًا the people did not
stand up, but an ass; but the Tēmimites [and some others] adopt the
permutation, as مَا مَرَرْتُ بِالْقَوْمِ إِلَّا حِمَارٌ, مَا قَامَ الْقَوْمُ إِلَّا حِمَارٌ.
If the general term is not expressed, the thing excepted is put in U
whatever case the general term would have been, had it been
expressed; as مَا مَرَرْتُ إِلَّا بِزَيْدٍ (not زَيْدًا), مَا جَاءَنِي إِلَّا زَيْدٌ
(for had the general term been expressed, we should
have said: (لَمْ يَضْرِبْ أَحَدًا, مَا مَرَرْتُ بِأَحَدٍ, مَا جَاءَ أَحَدٌ. قَلَمَ يَدْرُ :
لَمْ يَضْرِبْ أَحَدًا and none but God knew
what (feelings the thought of) her tattoo-marks excited in us on
the evening when the abodes (of her people) were far away. D

(γ) When the thing excepted is placed before the general term,
it is invariably put in the accusative, if the proposition containing
the general term is affirmative; as قَامَ إِلَّا زَيْدًا الْقَوْمُ. But if that
proposition be negative, the nominative is also admissible, though the
usual construction is the accusative; as فَمَا لِي إِلَّا آلُ أَحْمَدَ شَيْعَةً
وَمَا لِي إِلَّا مَشْعَبُ الْحَقِّ مَشْعَبُ I have no helpers but the family of
Ahmad (Muhammad), and I have no way but the way of truth;

A *فَاتَهُمْ يَرْجُونَ مِنْهُ شَفَاعَةً إِذَا لَمْ* but conversing with her only doubled my pain (lit. *what was in me*); but *يَكُنْ إِلَّا النَّبِيُّونَ شَافِعُ* and they expect from him (Muhammad) intercession, when there is no intercessor save the prophets; *مَا لِي إِلَّا* *النَّبِيِّينَ* and *أَخُوكَ نَاصِرُ أَخَاكَ*.

- B REM. a. If several exceptions are specified, the following rules are observed. (1) If the general term, from which the exception is made, is not expressed, the regent (verb) affects one, usually the first, of the exceptions, and the others are put in the accusative; as *مَا مَرَرْتُ إِلَّا بِزَيْدٍ إِلَّا عَمْرًا إِلَّا بَكْرًا*, مَا قَامَ إِلَّا زَيْدٌ إِلَّا عَمْرًا. (2) If the general term is expressed, and the exceptions precede it, they are all put in the accusative, whether the proposition containing the general term be positive or negative; as *قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا* مَا قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا الْقَوْمُ; الْقَوْمُ. If the exceptions follow the general term, and the proposition containing that term is affirmative, the exceptions are likewise all in the accusative, as *قَامَ الْقَوْمُ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا*; but if the proposition be negative, one of them (usually the first) is construed in the ordinary way as a permutative of *الْمُسْتَثْنَى مِنْهُ*, and the others are put in the accusative, as *مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ إِلَّا عَمْرًا إِلَّا بَكْرًا* (but *إِلَّا زَيْدًا* in the accusative is rare). (3) If the exceptions be different in kind from the general term, the ordinary rule is followed for all; *مَا قَامَ أَحَدٌ إِلَّا حِمَارًا إِلَّا فَرَسًا إِلَّا جَمَلًا* in the accusative is preferable to the permutative in the nominative.
- D

REM. b. If the repetition of *إِلَّا* be merely emphatic (لِلتَّوَكِيدِ), it exercises no influence upon the word following it, which may be connected with the preceding exception, either as a permutative or by the conjunction *وَ*; e.g. *مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٌ إِلَّا أَخِيكَ* I passed by no one but Zaid—but thy brother, meaning *but Zaid thy brother*, *قَامَ الْقَوْمُ إِلَّا زَيْدًا إِلَّا عَمْرًا*; *إِلَّا زَيْدٌ أَخِيكَ* the people stood up,

except *Zèid* and except *Amr*, only slightly more emphatic than A
 هَلِ الدَّهْرُ إِلَّا لَيْلَةٌ وَنَهَارُهَا وَإِلَّا ; except *Zèid* and *Amr* ; إِلَّا زَيْدًا وَعَمْرًا
 طُلُوعُ الشَّمْسِ ثُمَّ غِيَارُهَا is *Time aught but night and its (following)*
day, and (aught but) the rising of the sun (and) then its setting?
 where the second إِلَّا is a لُغُو or superfluous word, which does not
 count in the construction ; مَا لَكَ مِنْ شَنْجِكَ إِلَّا عَمَلُهُ إِلَّا رَسِيمُهُ
 وَإِلَّا رَمَلُهُ thou hast nothing from thy old camel but its toil, (nothing
 but) its jog and (nothing but) its trot, for رَمَلُهُ وَرَسِيمُهُ
 (شَيْخِكَ by license for شَنْجِكَ, but others read شَيْخِكَ).

REM. c. The exception after إِلَّا may also be expressed by a
 sentence, which may be introduced by وَ, وَقَدْ, أُنْ, etc. ; as مَا أَرْسَلْنَا
 فِي قَرْيَةٍ مِنْ نَبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالنَّاسِ وَالضَّرَّاءِ We have never
 sent a prophet to any city without our afflicting its people with
 adversity and trouble ; مَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا ;
 مَا رَأَيْتُ أَحَدًا إِلَّا زَيْدٌ خَيْرٌ مِنْهُ I have seen no
 one than whom *Zèid* was not better ; فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ
 مَا فِي قَلْبِكَ شَيْءٌ إِلَّا وَفِي ; أَكْثَرُ مِنْهُ there is no emotion in thy heart but there is a stronger
 one in mine ; فَلَمْ أَلْبِثْ إِلَّا وَجَارِيَتِي قَدْ أَقْبَلَتْ and I had not waited
 long but my girl came up ; وَقَدْ جَاءَتْ مِنْ عِنْدِهِ before I was aware (of it), she had come from his house ;
 فَمَا حَلَلْتُهَا ; and before I had unloosed it (my foot), the man
 was gone ; هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ
 can they expect but that God should come to them overshadowed by
 clouds ? The phrase نَشْدُكَ اللَّهَ (بِاللَّهِ) إِلَّا فَعَلْتَ I beseech thee
 by God to do (it)*, is explained by مَا طَلَبْتُ مِنْكَ إِلَّا فِعْلَكَ I beg

* [Properly I remind thee of God, therefore نَشْدُكَ اللَّهَ وَالرَّحِمَ
 I remind thee of God and the ties of relationship is often = I beseech

- A of thee nothing but thy doing (it), equivalent to أَقْسَمْتُ عَلَيْكَ إِلَّا فَعَلْتَ (compare § 59, rem. a). [In this sense إِلَّا is often replaced by لَمَّا; see Vol. i. § 367, l.]

REM. d. اللَّهُمَّ إِلَّا is sometimes strengthened by prefixing to it اللَّهُمَّ O God! as اللَّهُمَّ إِلَّا أَنْ تَقْعَدَ نَارُ الْجُوعِ unless indeed the fire of hunger be kindled. [Comp. the footnote to § 38, rem. d.]

- B REM. e. إِلَّا is very rarely used in poetry with pronominal suffixes; as فَمَا لِي عَوْضُ إِلَّاهُ نَاصِرُ and I have never any helper but Him; وَمَا عَلَيْنَا إِذَا مَا كُنْتَ جَارَتَنَا أَنْ لَا يُجَاوِرَنَا إِلَّاكَ دِيَارُ and it is nothing to us, when thou art our neighbour, that no one is near to us but thee.

- C REM. f. The exception is sometimes suppressed after إِلَّا, as in the phrase لَيْسَ إِلَّا (compare لَيْسَ غَيْرُ and لَا غَيْرُ, § 82, d); e.g. لَمَّا قَامَ قَامَ مَا عَدَا وَمَا خَلَا فَلِلنَّصَبِ لَيْسَ إِلَّا الْفَاعِلُ وَاحِدٌ as regards mā 'adā and mā ḫalā, they are used with the accusative, not otherwise; لَيْسَ إِلَّا the agent is one (in kind), no more.

[REM. g. إِلَّا أَنْ and غَيْرَ أَنْ are often used in the sense of but, even if the preceding proposition be affirmative.—On the phrase مَا هُوَ إِلَّا أَنْ viz, see the Gloss. to Ṭabarī.]

- (b) غَيْرُ (see § 82, d) is often used in the sense of besides, except, but. It is construed with the genitive, and must itself be put in the same case as would be the thing excepted after إِلَّا; e.g. قَامَ الْقَوْمُ (إِلَّا زَيْدٌ -) مَا قَامَ أَحَدٌ غَيْرَ زَيْدٍ (إِلَّا زَيْدًا -) غَيْرَ زَيْدٍ

نَشْدُتُكَ وَالزِّيَادَةَ as thee by God to think of the ties of relationship, as I beseech thee to give us the increase of pay (Ājānā xiv. 120, l. 16 quoted by R. S.). The words إِلَّا فَعَلْتَ are properly an elliptical phrase (§ 6, rem. b), as إِنَّ فَعَلْتَ not to do (it), e.g. نَشْدُتُكَ اللَّهُ وَالْأَرْحَامَ إِنَّ فَعَلْتَ فَضَحْتَنِي I beseech thee by God and the ties of relationship not to disgrace me. D. G.]

A مَا قَامَ أَحَدٌ غَيْرَ حِمَارٍ ; (إِلَّا زَيْدٌ) = مَا قَامَ غَيْرَ زَيْدٍ ; (إِلَّا زَيْدًا) = غَيْرُ زَيْدٍ
(إِلَّا حِمَارٌ) , rather than غَيْرُ حِمَارٍ (إِلَّا حِمَارًا) .

REM. a. إِلَّا is sometimes used as a تَابِعٌ, when we should rather have expected غَيْرٌ, and is then followed by a substantive in the same case as that which precedes it; e.g. لَوْ كَانَ فِيهَا آلِهَةٌ إِلَّا اللَّهُ if there had been in them (heaven and earth) gods besides God, they would certainly have gone to ruin ; أُنِيحَتْ فَأَلْقَتْ B
بَلْدَةً فَوْقَ بَلْدَةٍ قَلِيلٍ بِهَا الْأَصْوَاتُ إِلَّا بُغَامَهَا she was made lie down, and laid her breast upon a tract of ground in which there were (heard) few sounds except her own murmured cry ; وَكُلُّ أَخٍ مُفَارِقُهُ
أَخُوهُ لَعَمْرُ أَبِيكَ إِلَّا الْفَرَقْدَانِ and every brother is forsaken by his brother, by thy father's life, except the two (stars called the) Pointers. The noun which precedes إِلَّا is in this case usually an indefinite plural or its like (شِبْهٌ), such as a substantive defined by C
the article used لِلْجِنْسِ.

REM. b. The construction of سِوَى (see § 82, e) in the sense of besides, except, is similar to that of غَيْرٌ ; as قَامَ الْقَوْمُ سِوَى زَيْدٍ and there was nothing left but violence (غَيْرُ زَيْدٍ) ;
(غَيْرُ الْعُدْوَانِ) .

(c) The verbal clauses مَا خَلَا, what is free from, and مَا عَدَا, what goes beyond, are often used in the sense of except, but, and D
govern the accusative ; as فَأَنْزَلُوهُمْ مَا خَلَا عَبَاسًا and they made them alight, except Abbās ; أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ verily everything, except God, is vanity (in rhyme for بَاطِلٌ) ; جَمِيعُ مَا ذُكِرَ فِي خَبَرِ
الْمُبْتَدَأِ مِنْ أَصْنَافِهِ وَأَحْوَالِهِ وَشَرَائِطِهِ قَائِمٌ فِيهِ مَا خَلَا جَوَازَ تَقْدِيمِهِ
all that has been said regarding the habar of the mubtada', as to its kinds and states and conditions, holds regarding it (the habar of 'inna),

- A *except the allowability of placing it first*; **دُقْتُ أَنْوَاعَ الْحُلُوعِ مَا عَدَا** *I have tasted all kinds of sweetmeats, except the habīs.*—When مَا is dropped, as is frequently the case, **خَلَا** and **عَدَا** may be construed with the accusative or the genitive, though the latter is disputed in regard to **عَدَا**; as **وَمَذْمَبُ الْكُوفِيِّينَ خَلَا الْفَرَّاءُ أَنَّهَا تَعْمَلُ** *and the opinion of the Kūfis, except ʿl-Farrā, is that it governs in the same way as ʿl-isa*; **وَمَا حَوْلَ خُمْسَةِ آلَافٍ مِنَ الْمُسْلِمِينَ** *and about 5000 Muslims and Metāwila and Jews, besides the women and children*; **خَلَا اللَّهُ لَا** *besides God, I have no hope but in thee*; **لَبِستُ الْمَلَابِيسَ** *saving God, I have no hope but in thee*; **خَلَا السَّوَادُ** *I have worn all sorts of splendid garments, except black*; **أَبَحْنَا حَيْهَمُ قَتْلًا وَأَسْرًا عَدَا الشَّمْطَاءُ وَالطِّفْلُ الصَّغِيرُ** *we gave up their tribe to slaughter and bondage, except the grey-haired woman and the little child.*—These words may of course, like **غَيْرَ إِلَّا** and **سِوَى**,
C be followed by a clause commencing with **أَنَّ** or **إِنْ**; as **خَلَا أَنْ إِنْ** *except that (the conditional)* 'in turns the verb into a future, though it be (in form) a past'; **تَجْعَلُ الْفِعْلُ لِلِاسْتِقْبَالِ وَإِنْ كَانَ مَاضِيًا** *except that it is not elegant to make an indefinite substantive the permutative of a definite one, unless an adjective be annexed to it.* This is also the ordinary construction of **بَيَدَ** (rarely **مَيَدَ**), used in an
D **زَيْدٌ كَثِيرُ الْهَالِ بَيَدَ أَنَّهُ بَخِيلٌ** *Zeid is wealthy, but he is stingy*; **أَنَا أَفْضَحُ مَنْ نَطَقَ بِالضَّادِ بَيَدَ أَنِّي مِنْ قُرَيْشٍ** *I have the purest pronunciation of the letter qād, but I am of Qurēš, and I was put out to nurse among the Bēnū Sa'd'ibn Bēkr (words of the Prophet).*

(d) **حَاشَى** (lit. *he excepted**) or **حَاشَا**, rarely **حَاشَ** and **حَشَى**, is

* [That **حَاشَى** is originally a nomen verbale, and not a verb, as

A *were a (whole) month, during which we might see no stranger, but only me and thee, and might fear no spy*; مَا وُصِفَ لِي أَحَدٌ فِي الْأَجَاهِلِيَّةِ; *no one was described to me in the (time of) ignorance, whom I saw (afterwards) in (the time of) El-Islām, but I found him inferior to the description, save thee* (words of the Prophet to Zèidu 'l-Hail).

(f) لَا سِيَّمَا especially, above all (see Vol. i. § 364, e), may be

B construed either with the nominative or the genitive; as وَهِيَ كَنِيسَةٌ and it is a church which the Christians hold in very great reverence, but especially the

kings of the Europeans; وَلَا سِيَّمَا يَوْمَ بَدَارَةِ جُلْجُلٍ but especially a day in the valley of Gulgul. The word سِيٍّ is the accusative of the noun سِيٌّ an equal (see § 39), and, if the construction with the

C genitive be adopted, مَا is regarded as redundant (compare § 70, rem. f). Often a preposition with its complement, an adverbial accusative, or a circumstantial clause introduced by وَ or وَقَدْ (compare a, rem. c), [or a conditional (temporal) sentence introduced by إِنْ or إِذَا], follows لَا سِيَّمَا; as لَا سِيَّمَا بِحَضْرَتِكَ especially in thy presence;

وَعَلَيْكَ بِالتَّحَمُّلِ لَا سِيَّمَا مِنَ السُّفَهَاءِ take care to bear insults patiently, especially from fools; وَلَا سِيَّمَا وَأَنْتَ فِي زِيِّ الْخَلِيفَةِ وَلِبَاسِهِ especially

D since thou art in the garb of the caliph and his dress; وَلَا سِيَّمَا وَقَدْ

أَغْدَفَ جُنْحُ الظَّلَامِ especially as the shadow of darkness has fallen; إِنَّ زَيْدًا لَكَرِيمٌ وَلَا سِيَّمَا إِنْ (or إِذَا) أَتَيْتَهُ مُصَلِّيًا [especially if thou come to him whilst he is engaged in prayers]. Later

writers incorrectly use سِيَّمَا, without لَا; as هَذَا مَعَ مَزِيدِ إِحْسَانِهِ لَا سِيَّمَا this, notwithstanding his excessive kindness to him, especially in time of dearth.

6. Conditional and Hypothetical Sentences.

A

187. To what we have said above (§§ 4—6, § 13, and § 17), regarding the use of certain moods and tenses in the protasis and apodosis of conditional and hypothetical clauses, we must here add a few words on the use of the particle **فَ** at the commencement of a conditional apodosis.—This particle is used to separate the protasis and apodosis of a conditional sentence, [or of a clause introduced by **إِذَا**], when the conditional particle of the protasis either cannot B exercise any influence upon the apodosis, or is not required to do so*. This is the case—

(a) When the apodosis is a nominal sentence; as **إِنْ قُلْتَ هَذَا** *if thou sayest this, thou art one of the unbelievers*; **إِنْ تَفْعَلُوا فَإِنَّهُ** *if he be disobedient, woe to him!* **إِنْ عَصَى قَوِيلٌ لَهُ** *if ye do, it will be a crime in you* (lit. attaching to you); **إِنْ كُنْتُمْ فِي رَيْبٍ مِنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ** C *if ye are in doubt about the resurrection, verily we have created you*: **أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ** *by whatsoever (name) ye call (upon Him), His are the best names*. **إِذَا أَلْمَزْ لَمْ يَدْنَسْ مِنَ اللَّوْمِ عِرْضُهُ فَكُلُّ رِدَاءٍ يَرْتَدِيهِ جَمِيلٌ** *when a man's honour is not sullied by meanness, every coat he wears is becoming to him.*] In this case, after a conditional **إِنْ** or **إِذَا**, we may substitute for **فَ** the so-called **إِذَا الْفَجَائِيَّةُ** (see Vol. i. § 368, rem. e), as **وَإِنْ تُصِيبَهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ** D *and if evil befall them for what their hands have previously wrought, to they despair*; provided always that the nominal sentence does not partake of the nature of an imperative (as in the above **قَوِيلٌ لَهُ**), and is not introduced by a negative or **إِنْ**.

* [When the protasis is deprived of its conversive influence on the verb of the apodosis this is called **إِلْفَاءٌ**. Comp. Fleischer, *Kl. Schr.* i. 545.]

A [REM. The **ف** is sometimes omitted in poetry, rarely in prose, as **فَمَنْ لَمْ يَمُتْ فِي الْيَوْمِ لَا بَدَّ أَنَّهُ سَيَعْلَقُهُ حَبْلُ الْاَمْنِيَّةِ فِي الْاَعْدِ** *whoever did not die to-day, the snare of death will certainly lay hold of him to-morrow*; **وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ** *and when they are angered, they forgive*; **وَزَرَ وَلَا أَجْرَ إِنِّي** *and if I escape on equal terms, neither condemned nor rewarded, lo, I shall be fortunate.*]

B (b) When the apodosis is a verbal sentence, but the verb is a **مَاضٍ خَامِدٌ** or defective perfect (without imperfect or **مَاضٍ**), such as **لَيْسَ** *he is not*, **عَسَى** *perhaps he is*, **نِعَمَ** *how good is*, and the like; e.g. **مَنْ لَمْ يَكُنْ تَعْظِيمُهُ بَعْدَ اَلْفِ مَرَّةٍ كَتَعْظِيمِهِ فِي اَوَّلِ مَرَّةٍ فَلَيْسَ** *he whose reverence (for his teacher) is not the same after (seeing him) a thousand times as after (seeing him) for the first time, is not worthy of science*; **إِنْ تَبَدُّوا الصَّدَقَاتِ فَنِعْمًا هِيَ** *if ye give alms openly, it is well.*

(c) When the apodosis is a verbal sentence, expressing a desire, wish, command, or prohibition; as **إِنْ كُنْتُمْ تُحِبُّونَ اَللَّهَ فَاتَّبِعُونِي** *if ye love God, follow me*; **مَنْ شَاءَ أَنْ يَحْتَوِيَ اَمَالَهُ جَمَلًا فَلْيَتَّخِذْ** *whoever wishes to attain his desires as a whole, let him make use of his night, as of a camel, to overtake them.* [Comp. § 1, *f*, at the end.]

D (d) When the apodosis is a verbal sentence, preceded by one of the affirmative particles **سَ**, **سَوْفَ**, and **قَدْ**, or one of the negative particles **لَنْ**, and **لَيْسَ**; as **إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ** *if he steals, a brother of his has stolen before (him)*; **إِنْ تَسْتَغْفِرْ لَهُمْ** *if thou askest forgiveness for them, God will not forgive them.*

REM. a. If the perfect in the apodosis conveys a promise or A threat (§ 1, c), the use of **فَ** is optional, as the verb really refers to future time.

REM. b. With the negatives **لَمْ** and **لَا**, the use of **فَ** is optional. If **فَ** be inserted, **لَا** requires the imperfect indicative after it (§ 17, c, a).

(c) When the perfect tense in the apodosis is intended to retain the signification of the perfect (see § 6, c); as **إِنْ كَانَ قَمِيصُهُ قَدْ قُذِّمَ مِنْ قَبْلِ فَصَدَقَتْ** if his shirt is (has been) torn in front, she has spoken the B truth.

[REM. The apodosis of the temporal clause introduced by **لَمَّا**, is, sometimes in old poetry, frequently in later prose, preceded by **فَ** (Vol. i. § 366, b, footnote; an example, Vol. ii. § 3, a), especially if the protasis consists of many words, or is separated from the apodosis by a circumstantial clause (comp. the Gloss. to Ṭabarī).]

188. The particle **لَوْ** (Heb. **לִּוּ**), which forms hypothetical clauses, and the particle **إِنْ** (Heb. **אִם**), differ from one another in this, that the latter simply indicates a condition, whilst the former implies that what is supposed either does not take place or is not likely to do so; as **إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ** if ye call them, they will not hear your call; and even if they heard (it), they would not answer you.

REM. a. **لَوْ** is sometimes used optatively (compare **لَوْ** O si, utinam), as **وَلَوْ تَرَى إِذْ وَقَفُوا عَلَى رَبِّهِمْ** and if thou couldst see (=couldst thou but see) when they are set before their Lord! D **لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ** had we but a return (to life), then would we keep ourselves clear from them! **وَلَوْ يَعْلَمُ الَّذِينَ كَفَرُوا** and if those who disbelieve knew (=did those who disbelieve but know) the time when they shall not (be able to) keep off the fire (of hell) from their faces! * Especially

[According to el-Bēidāwī, as Trumpp p. 354 observes, **لَوْ** has

- A after **وَدَّ** to love, wish, like; as **يُودِ أَحَدُهُمْ لَوْ يَعْمَرُ الْآلُفَ سَنَةً** *one of them would fain be kept alive a thousand years*; **وَدَّتْ طَائِفَةٌ** *a party among the people of the Book would fain lead you astray*.

REM. b. Before nominal clauses **لَوْ أَنْ** is [generally] used instead of **لَوْ**; as **لَوْ أَنَّ النَّاسَ سَمِعُوا** *if the people had heard*; **لَوْ أَنَّكَ دَعَوْتَنِي إِلَى غَيْرِ ذَلِكَ** *if thou hadst asked me to do something else than this*; **تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا** *it (the soul) would be glad if there were between itself and it (the evil it has done) a wide space*. [Examples of the omission of **أَنَّ** are **لَوْ ذَاتُ** *and if a bracelet-wearing (lady) had struck me*; **لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي** *if you possessed the treasures of my Lord's mercy*.]

- C **189.** Sometimes the two particles **إِنْ** and **لَوْ** are combined (compare the Aram. **ܐܝܢܐ ܠܐܝܢܐ**); as **وَلَعَمْرِي إِنْ لَوْ حَاوَلَ أَمِيرٌ** *and by my life, if the Commander of the Believers sought to recompense thee*; **لَا نَسَلِمُ لَزَوْمَ ذَلِكَ وَإِنَّمَا يَلْزُمُ إِنْ لَوْ** *we do not concede the necessity of this, for it is necessary only if it be thus (and thus)*; **يُودُّ لَهُ الْكَاتِبُ إِنْ لَوْ كَانَ فِي طَيِّ كِتَابِهِ** *because of which (longing) the writer would fain be in the inside of his own letter*.

190. The particle **لَ** is prefixed to the apodosis of hypothetical sentences (see Vol. i. § 361, c, γ) like **فَ** to that of conditional sentences; as **لَآ عَتَقْتُهُمْ** *if all mankind were*

here its hypothetical meaning, the apodosis **لَمَا اسْتَعْجَلُوا** (*verily they would not ask for speed*) being omitted (§ 4, rem. a.)]

*my slaves, I would set them free**. The employment of this particle A is, however, unlike that of **فَ**, quite arbitrary; and it is only in the case of a long protasis that it is never omitted, in order thereby to mark the apodosis more distinctly (compare the German *so*). The same remark applies to **لَ** before a negative apodosis of this sort introduced by **مَا**, as **فَلَوْ قَتَّسْتَ عَلَىٰ جَمِيعِ الْأَقَالِيمِ لَمَا وَجَدْتَ لَهَا شُكْلًا** and *if thou didst search all climes, thou wouldst never find any one like her*; but it is never prefixed to **لَمْ**, in order to avoid the cacophony produced by the repetition of the letter *L*. B

Sometimes **لَ** is preceded by **إِذَا** then, in that case, e.g. Korān xvii. 102.]

PART FOURTH.

PROSODY*.

I. THE FORM OF ARABIC POETRY.

A. THE RHYME.

- A **191.** Poetry (الشِّعْرُ) always takes, during the classical period,—that is to say, from the earliest times down to the fall of the 'Umawi dynasty (A.H. 132, A.D. 749—750),—the form of short poems, rarely

* On this subject, more especially as regards the oriental doctrine of the metres, the student is advised to consult the following works :
Samuelis Clerici **عِلْمُ الْعُرُوضِ وَالْقَوَافِي** scientia metrica et rhythmica, seu tractatus de prosodia Arabica ex auctoribus probatissimis eruta

- B (Oxonii, 1661); Freytag, *Darstellung der Arabischen Verskunst* (Bonn, 1830); De Sacy, *Grammaire Arabe*, t. ii. pp. 615—661; and the more recent grammars, e.g., Lagus, *Lärokurs i Arabiska Språket* (Helsingfors, 1869), pp. 354—376; Palmer, *A Grammar of the Arabic Language* (London, 1874), pp. 291—376. Also :

C. V. A. Van Dyck, **كِتَابُ مُحِيطِ الدَّائِرَةِ فِي عِلْمِي الْعُرُوضِ وَالْقَافِيَةِ** (Beirût, 1857); **نُقْطَةُ الدَّائِرَةِ**, printed as an appendix to the **مِصْبَاحُ**

- C **كِتَابُ مَجْمُوعِ** of Buṭrus ʿl-Bistānī (Beirût, 1854), and to the **الْأَدَبِ فِي فُنُونِ الْعَرَبِ** of Nāṣif ʿl-Yāziǧī (2nd edit., Beirût, 1869); and Ibn Kēisan's **كِتَابُ تَلْقِيبِ الْقَوَافِي**, in my *Opuscula Arabica* (Leyden, 1859). [A very able treatise on Arabic prosody was published in the *Journal Asiatique* for 1877 by M. Stanislas Guyard,

exceeding the length of a hundred and twenty verses. *Such poems A are called *ḡasidas*, قَصِيدَةٌ, collect. قَصِيدٌ, plur. قَصَائِدُ; whereas a mere fragment, consisting of only a few verses, is termed قِطْعَةٌ, plur. قِطَعٌ, also مُقَطَّعَاتٌ. A poem, the special object of which is the eulogy of an individual or a tribe, is named مَدِيحٌ, plur. مَدَائِحُ; a satire, هِجَاءٌ or أَهْجِيَّةٌ, plur. أَهْجَايُ; an elegy, رَثَاءٌ, or مَوْثِيَّةٌ, plur. مَوَاتٍ; and a poem in the metre *ragz* (see § 204), أَرْجُوزَةٌ, B plur. أَرْجُوزٌ. Verses set to music are termed أَغْنِيَّةٌ, plur. أَغَانِيٌ.

REM. Rhyme without metre or measure (وَزْنٌ) does not constitute poetry, but merely *rhymed prose*, سَجْعٌ.

192. Each verse, بَيْتٌ (lit. *tent, house*), plur. أَبْيَاتٌ, consists of two hemistichs, termed مِصْرَعٌ or مِصْرَعٌ (*one half of a folding-door*), plur. مِصَارِيعُ and مِصَارِعُ, or شَطْرٌ (*a half*), pl. شُطُورٌ and أَشْطُرٌ. The C first of these hemistichs is called الصَّدْرُ (*the breast*), and the second الأَعْجُزُ (*the rump*).

193. The rhyme, الْقَافِيَةُ, plur. الْقَوَافِي, labours under peculiar restrictions, for, according to ancient rule, the two hemistichs of the first verse of a *ḡasida* must rhyme with one another, and the same rhyme must be repeated at the end of every verse throughout the

Théorie nouvelle de la métrique Arabe. Compare, however, Prof. D M. Hartmann's Essay, *Metrum und Rhythmus* (Giessen, 1896). In 1879 Dr A. Gies (Leipzig) published a dissertation on modern metres: الفنون السبعة. Ein Beitrag zur Kenntniss sieben neuerer arabischer Versarten; Prof. Hartmann, in the *Actes du dixième Congrès international des Orientalistes*, session de Genève, 1894, III. pp. 45—67 ("Ueber die Muwaššah genannte Art der Strophengedichte bei den Arabern"), made some excellent remarks about Arabic metres, and announced his intention of soon publishing an exhaustive treatise on the subject.]

A whole poem. The rhyme may be of two sorts, **مُقَيَّدَةٌ** and **مُطْلَقَةٌ**. It is called **مُقَيَّدَةٌ** or *fettered*, when the verse ends with a consonant, and **مُطْلَقَةٌ** or *loose*, when it ends with a vowel.

194. The essential part of the rhyme is the letter called **الرَّوِيُّ**, which remains the same throughout the entire poem, and, as it were, binds the verses together, so as to form one whole (**رَوَى** to bind fast).

Hence a *kaṣida*, of which the *rawī* is the letter *l* is called **قَصِيدَةٌ**

B **لَامِيَّةٌ**; *r*, **رَائِيَّةٌ**; *t*, **تَائِيَّةٌ**; and so on.

REM. The letters **و** and **ي** cannot be employed as *rawī*, when they are (a) long vowels, e.g. **غَزَا**, **كِتَابِي**; (b) inflexions of the feminine singular, the dual, and the plural of verbs, e.g. **تَقْتُلِي**, **أَقْتُلُوا**, **يَقْتُلُوا** (unless they form a diphthong with a preceding *fetha*, e.g. **أَرْضِي**, **رَمَوْا**); (c) inflexions of the dual and plural of nouns; and (d) the final letters of the pronouns **هُوَ**, **هِيَ**, and **هَا**.

C The same remark applies to the *tênwin*, and to the letter **ن** of the second energetic form of verbs; as also to the letter **ه**, when it is not radical, as in **رَحْمَةٌ** for **رَحْمَةُ**, **كِتَابُهُ** for **كِتَابُهُ** (pausal form for **كِتَابِي** or **كِتَابِي**). The **ه** of the pronouns **هُوَ** and **هَا** may, however, be used as *rawī*, if preceded by a long vowel; e.g. **عَصَاهَا**, **عَصَاهُ**.

195. The loose *kaṣiyya* (see § 193) terminates in what is called **الْصِّلَةُ**, the *anner* or *appendix* to the *rawī*, which may be either a

D long vowel (i.e. **أَ**, **يَ**, or **وُ**), or the letter **ه**, preceded by one of the short vowels (**أَ**, **هَ**, **وُ**).

REM. a. We say "a long vowel," because the final vowel of a verse is regarded as being followed by the homogeneous letter of prolongation, whether this latter be written or not. The vowel-letter **ل** is invariably expressed, but **و** and **ي** are frequently omitted, even where they are always written in prose; e.g. **وَيَدِي**, for **وَيَدِي**, and *my hand*; **صَنَعُ**, for **صَنَعُوا** or **صَنَعُوا**, *they made*.

REM. b. If the letter *h* has a long vowel after it, as in the A suffix pronouns هَا, هِ, هُ (هي-), (هو-), the letter of prolongation, ا, or و, or ي, is called الْخُرُوجُ, *that which goes beyond (the ṣila)*; as in مَوْكِبَهَا, تَعَصِي (تَعَصِي), تَعَصِي (= تَعَلَّلُو), تَعَلَّلُو.

REM. c. Both *ṣila* and *horūḡ* must accompany the *rawī*, without the slightest change, throughout the whole poem.

196. The *rawī* may also be preceded by one or two letters, which form, to a greater or less extent, a necessary portion of the B *ḵāfiya* (whether loose or fettered). These are named الدَّخِيلُ, التَّاسِيسُ, and الرَّدْفُ.

(a) التَّاسِيسُ, or *the foundation*, is the name given to an ا of prolongation, preceding the *rawī*, and separated from it by a consonant, which is called the دَخِيلُ, *stranger or guest*. The former is invariable, the latter variable; but the vowel which separates the *dahīl* from the *rawī* ought, strictly speaking, to remain unchanged. For example, C in a verse ending with the word تَأْمُرُ, the ر is the *rawī*, the long vowel ا the *tu'sīs*, and the م the *dahīl*, whilst the vowel which separates this last from the *rawī* is *i*; but the next verse may terminate with the word الدَّوَاتِرُ, where the *dahīl* is ئى, though the other parts of the *ḵāfiya* remain unchanged. The same rule holds when the *ḵāfiya* is loose, instead of fettered, as in عَامِرٍ and اللَّوَاتِرِ D (where the *dahīl* is in the one case م, and in the other ت), or بَاطِلُهُ and رَوَاحِلُهُ.

(b) The رَدْفُ, or *what rides behind*, is the technical name given to one of the letters of prolongation ا, ي, or و, when it immediately precedes the *rawī*; as in the words رَجَامُهَا, السَّلَامُ, قُبَاهُ, جَنَاحَانُ, طُرُوبُ, قَرِيحُ. The long vowel *ā* remains invariable, but the poet may use *ī* and *ā* indifferently; جَمُوحُ is regarded as rhyming with مَشِيْبُ with طُرُوبُ, سَوْقُهُ with سَوْقُهُ.

- A REM. *a*. Strictly speaking, the *rawī* and the *ta'sīs* should form parts of the same word, but exceptions are allowed in the cases of the separate pronoun هُمَا, and of a pronominal suffix preceded by a preposition, as لِيَا, لَنَا (for لِي or لِي).

REM. *b*. When the *kāfiya* is unaccompanied by either a *ta'sīs* or a *ridf*, it is said to be مُجَرَّدَةٌ, *naked* or *bare*; otherwise, it is either مُؤَسَّسَةٌ or مُرَدَّفَةٌ.

- B 197. The vowels which accompany the *kāfiya* are also designated by peculiar names.

(*a*) The *nègrā*, الْمَجْرَى, is the vowel which follows the *rawī* in the loose *kāfiya*; e.g. *ā* in سَارَا (for سَارَ), *ī* in بَعْضَ, *ū* in سَلَكُوا or الْقَلْبُ. It is, strictly speaking, invariable.

- (*b*) The *nèfūd*, النَّفَادُ, is the vowel between the letter ه, as *ṣila*, and the *horūj* (see § 195, rem. *b*); e.g. *fèṭha* in مُوَكِّبَهَا, *kèsra* in تَعْصِي (- تَعْصِي), and *ḍamma* in نَعْلَلُهُ (- نَعْلَلُو). It is, of course, invariable.

- (*c*) The *tauḡīh*, التَّوْجِيهِ, is the vowel which immediately precedes the *rawī* in a قَافِيَةٌ مُجَرَّدَةٌ, e.g. *fèṭha* in فَجَبَر (for فَجَبَر), and *kèsra* in أَفَر (for أَفَر); or separates it from the *duḥl* in a قَافِيَةٌ مُؤَسَّسَةٌ (see § 196, rem. *b*), e.g. *kèsra* in تَامِر (for تَامِر) or وَأَوَاتِر. The latter is, however, more frequently distinguished by the special name of الْإِشْبَاعُ.
- D The '*ishbā'* ought, strictly speaking, to be invariable; whereas, in the *tauḡīh*, the vowels *ḍamma* and *kèsra* may be interchanged, as in أَفَر, for أَفَر, and صَبْر, for صَبْر (compare the case of و and ي as *ridf*, § 196, *b*).

REM. The *tauḡīh* is absolutely necessary in a fettered *kāfiya*, unless it be مُرَدَّفَةٌ (as مُطَاع, قَرِيح, اللَّيْل); but it is not necessary in a loose *kāfiya*, as الْقَعْمَر, قَدْر.

(d) The *rass*, الرَّسَّ, is the vowel which accompanies the letter *Λ* preceding the *tu'sis* (see § 196, a). It can, of course, be none but *fetha*.

(e) The *hadw*, الْحَدْوُ, is the vowel which accompanies the letter preceding the *ridf* (see § 196, b). It is either *fetha*, *kèsra* or *damma*, according as the *ridf* is *ا*, *ى* or *و*; but the vowel *fetha* before *و* or *ى* (وِى, يِى) is also included under this name.

198. The last two *quiescent* (سَاكِنٌ) letters of a verse form, B according to the preceding sections, the limits between which is comprised the rhyme. Hence the Arab grammarians divide the rhyme into five kinds, according to the number of *moving* (مُتَحَرِّكٌ) letters which come between these two*; viz. مُتَدَارِكٌ, مُتَوَاتِرٌ, مُتَرَادِفٌ, مُتَرَاكِبٌ, and مُتَكَوِّسٌ.

(a) The مُتَرَادِفٌ is where there is *no* moving letter between the two quiescents,—in other words, a fettered *kāfiya*, in which the *raawī* C is preceded by a *ridf*; as جَنَاحَانُ, يَحْوُلُ, قَرِيحُ, اللَّيْلُ, لَوْنَيْنُ. It is of comparatively rare occurrence.

(b) The مُتَوَاتِرٌ is where *one* moving letter intervenes between the quiescents; as جَمِيلٌ, شَيْبَانَا, (سِحْرُو) سِحْرٌ, (ظَلْمِي) ظَلِمَ, ظُنُونِي, (جَمِيلُو).

(c) The مُتَدَارِكٌ is where there are *two* moving letters between D

* The reader should bear in mind that the grammarians designate the vowels by the term حَرَكَاتٌ, *motions* (sing. حَرَكَةٌ); whence a consonant, which is followed by a vowel, is said to be مُتَحَرِّكٌ or *in motion*, and one that has no following vowel, to be سَاكِنٌ, *at rest*, *inert* or *quiescent*. Hence too the *gèzm* is often called سُكُونٌ. See Vol. i. § 4, rem. b, and § 9, with rem. a.

A the two quiescents; as *هَيْكَلٍ، يَزُورَهَا، (الْمَبَاسِلُ) الْمَبَاسِلُ،*
الْمَلْتَبِبُ، قَدْ ظَلَمَ.

(d) The *مُتَرَكَبٌ* is where there are *three* moving letters between the quiescents; as *قَدْ حُسِدُو، (وَضَمِي) عَلَى وَضَمٍ، وَلَا فَرَقَا.*

(e) The *مُتَكَوِّسٌ* is where there are no less than *four* moving letters between the two quiescents, as in the half-verse *قَدْ جَبَرَ الدِّينَ*

B *جَبَرَ الدِّينَ* *God has healed the (true) religion, and it has become whole.*
 This sort of rhyme is of rare occurrence.

199. A violation of any of the rules laid down in §§ 194—197 is regarded as a fault (*عَيْبٌ*). Of these faults the grammarians reckon five, viz. *الْإِيطَاءُ، الْإِكْفَاءُ، الْإِقْوَاءُ، السِّنَادُ،* and *التَّصْمِيمُ* or *التَّشْمِيرُ*.

C (a) The *sinād*, *السِّنَادُ*, consists in a certain change of the vowels called *التَّوْجِيهُ،* *الْإِشْبَاعُ،* and *الْحَذْوُ*. (a) In the *tanfīh*, *kèsra* and *damma* may freely interchange, but the use of *fetha* to rhyme with either is a *sinād* (see § 197, c). 'Imru'ū l-Kais, for example, commits this fault in rhyming *قُرْ* (for *قُرْ*) with *أَفْرُ* and *صَبْرُ*. (β) In the *'ishbā'*, the same fault is exemplified by rhyming *جَانِبُ* with *يَتَجَانِبُ*, or *فَالْقَوَارِعُ* with *التَّدَاوُعُ*. (γ) In the *ḥadw*, *ī* may be interchanged with *ū* (see D § 196, b), and *ai* with *au* (e.g. *تَوْبِي* may rhyme with *بَرِيْبُ*); but to rhyme *خُمُوشًا* with *عَيْسًا* or *قُرَيْسًا* is a *sinād*. In the case of the *tanfīh* and *'ishbā'*, this fault is but a triling one, and not seldom committed even by the best poets.

REM. The name of *السِّنَادُ* is also applied to cases in which a word, having a *cidf* or *ta'sīs* before the *rauī*, is rhymed with one which has not; e.g. *تَوَصِيهِ* and *تَعَصِيهِ*, *خُمَيْسِي* and *قَوَيْسِي*, and *الْعَاِمِرُ*.

(b) The 'ikwā, ^{اَلْاِقْوَا}, is the name given to a change of the A vowel called ^{اَلْمَجْرَى} (see § 197, a); e.g. ^{مَزَوْد} and ^{اَلْاَسُوْد}, or ^{تَجُوْر} and ^{نَزُوْر}. Though this fault is considered a serious one, the older poets not unfrequently allow themselves the interchange of kësra and damma (compare § 196, b, and § 197, c)*. If, however, the *rawī* is followed by the letter *o* as *šila* (§ 195), any alteration of the *mègrā* is exceedingly rare; to rhyme ^{دُونَهَا} with ^{ظُنُونَهَا}, or ^{اِنْتِقَامَهُ} with ^{اَسَامَهُ}, is condemned by all the native critics. B

(c) The 'ikfā, ^{اَلْاِكْفَا}, is the substitution of some cognate letter for the *rawī*; as when one rhymes ^{اَللَّيْل} with ^{اَنْقَبِيْن} and ^{عَيْن}, or ^{صُدُع} with ^{صَفْع}, or ^{وَسَطَا} with ^{اَلْعَنَدَا}. This is a very grave fault, and carefully avoided by all good poets†.

REM. Many authorities call this change ^{اَلْاِقْوَا}, and apply the term ^{اَلْاِكْفَا} to the alteration of the *mègrā* (see b).

(d) The 'itā, ^{اَلْاِطَا}, is the repetition of the same word in rhyme C in the course of a *kasida*. However, not to impose too great a restriction on the poet, this repetition is held to be allowable, provided there be some slight shade of difference in meaning, even if it be only to the extent of the word having the article in the one place and not in the other. Many authorities, too, permit the repetition in the same sense, provided at least seven verses intervene.

(e) Each verse of a poem ought to be independent in construction and sense (^{مُفْرَد}). That two or more verses should be so connected D

* [The reason is given in the *Āḡānī* ix. 164. The final vowel was indistinctly enunciated in simple recital, but prolonged in singing. When ʿEn-Nābiḡa came to Yaṭrib and heard his own verses sung, he perceived his fault at once and corrected it in many places. D. G.]

† [The most common is the interchanging of *mīm* and *nūn*, as ^{مِيْن} and ^{اَلْقَضِيْم} (*Fāḡi* i. 89), ^{سُوْنَهَا} and ^{يَسْتَدِيْمَهَا} (*Lisān* i. 137 seq.). D. G.]

- A with one another, is regarded as a fault, and technically named *taḍmīn*, اَلتَّضْمِيْنُ, or *tètmīm*, اَلتَّتْمِيْمُ. It is not, however, a serious defect, unless the one verse be wholly destitute of meaning, if separated from the other; as when ʿen-Nabigā says

هُمْ وَرَدُّوا الْمِيَاهَ عَلَى تَمِيْمٍ وَهُمْ اَصْحَابُ يَوْمٍ عَكَظَ اِتِي

*They water their herds at the wells in spite of Tēmīm, and they are the victors on the day of 'Okāz; verily I—*which is unintelligible,

- B because the *ḥabār* of اِنَّ is unknown, till we hear or read the next verse:

شَهِدْتُ لَهُمْ مَوَاطِنَ صَالِحَاتٍ اَنْتَبَهَوْا بِوَدِّ الصَّدْرِ مِنِّي

have seen them fight many a good fight, (for which) I reward them with my heart's whole love.

B. THE METRES.

- C **200.** Every verse in Arabic poetry consists of a certain number of *feet*, called individually تَفْعِيْلُ, plur. تَفَاعِيْلُ, but as constituent parts of a verse, جُزْءُ (*a part*), plur. أَجْزَاءُ. A certain collocation of feet constitutes a *metre*, بَحْرُ (*a sea*), plur. أَبْحُرُ. To *scan* a verse is expressed by the word قَطَعَ (*to cut into pieces*), infin. تَقْطِيعُ. [The last foot of the first hemistich is called عَرُوضُ, that of the second ضَرْبُ.]

- D [REM. The constituent parts of a foot are called رَبَبٌ (*cord*) consisting of two letters, either سَبَبٌ خَفِيفٌ *a movent letter followed by a quiescent letter*, or سَبَبٌ ثَقِيْلٌ *two movent letters*, and وَتْدٌ (*peg*) consisting of three letters, either وَتْدٌ مَقْرُونٌ *two movent letters followed by a quiescent letter*, or وَتْدٌ مَفْرُوقٌ *one movent, then one quiescent, then one movent letter*. Three successive short vowels followed by a quiescent letter, are called سَبَبَانِ مَقْرُونَانِ e.g. مُتَفًا

in مُتَفَاعِلُنْ, two parts each consisting of a movent letter and a quiescent letter سَبَّانِ مَفْرُوقَانِ e.g. مُسْتَفْعِلُنْ in مُسْتَفْعِلُنْ. The common name for سَبَبٌ and وَتَدٌ is مَقْطَعٌ (Gr. κόμμα).]

201. The metres are ordinarily reckoned to be *sixteen* in number, and are exemplified in the following composition, made up partly of verses, either taken from the poets or written for the occasion, and partly of sentences from the Kor'an.

أَبْحَرُ الْبَحْرِ وَهِيَ سِتَّةَ عَشَرَ بَحْرًا ❖

B

* الْبَحْرُ الْأَوَّلُ الطَّوِيلُ

طَوِيلٌ مَدَى الْهَجْرَانِ مَنْ كُنْتُ أَهْوَاهُ أَذَابَ فَوَادِيَّ وَالشَّصْبُ أَقْنَاهُ
فَعُولُنْ مَفَاعِيلُنْ فَعُولُنْ مَفَاعِيلُنْ وَلَا تَقْتُلُوا أَنْفُسَ الَّتِي حَرَّمَ اللَّهُ ❖

* الْبَحْرُ الثَّانِي الْأَمْدِيدُ

فَاعِلَاتُنْ فَاعِلُنْ فَاعِلَاتُنْ يَا لَبْكَرِ أَنْشُرُوا لِي كُلِّيَا ❖

C

* الْبَحْرُ الثَّلَاثُ الْبَسِيطُ

يَبْسُطُ فِي أَمَلِي أَنْتَى أَدَاهِنُهُمْ خَوْفًا مِّنَ الْجَوْرِ لَمَّا أَنْ أُعَانِيَهُمْ
مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَعِلُنْ فَأَصْبَحُوا لَا يَرَى إِلَّا مَسَاكِينَهُمْ ❖

* الْبَحْرُ الرَّابِعُ الْكَامِلُ

يَا كَامِلًا سَلِّمْ وَقُلْ تَعْظِيمَا لِلْمُجْتَبَى خَيْرِ الْوَرَى تَسْلِيمَا
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمَا ❖

D

* الْبَحْرُ الْخَامِسُ الْوَافِرُ

أَوَافِرُ كَيْدِ شِعْرِي فِي مَزِيدِ عَلَى رَغْمِ الْأَعَادِي وَالْحَسُودِ
مُفَاعِلَاتُنْ مُفَاعِلَاتُنْ فَعُولُنْ أَلَا بَعْدًا لِّلْعَادِ قَوْمِ هُودِ ❖

A

الْبَحْرُ السَّادِسُ الْهَزَجُ *

هَزَجْتُمْ يَا مَنِ النَّفْسِ عَنِ الْأَوْطَانِ بِالْأَنْسِ
مَفَاعِيلُنْ مَفَاعِيلُنْ كَأَنَّ لَمْ تَغْنِ بِالْأَمْسِ ۞

الْبَحْرُ السَّابِعُ الرَّجَزُ *

B

الرَّجَزُ الْمَوْزُونُ إِذْ تَجَزَّوْا أَجْزَاءَهُ بَيْنَ الْوَرَى لَا تُنْكَرُ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ يَا أَيُّهَا الَّذِينَ آمَنُوا أَصْبِرُوا ۞

الْبَحْرُ الثَّامِنُ الرَّمْلُ *

رَمْلٌ أَكْرَمُ بِهِ مِنْ رَمَلٍ لَذَّةٌ لِلْمُخْتَفَى وَالْمُجْتَلَى
فَاعِلَاتُنْ فَاعِلَاتُنْ فَاعِلُنْ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي ۞

الْبَحْرُ التَّاسِعُ السَّرِيعُ *

C

سَرِيعٌ بَحْرٌ قَدْ سَدَاهُ الْحَكِيمُ كَرَّرَ عَلَى سَمْعِي بِهِ يَا نَدِيمُ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۞

الْبَحْرُ الْعَاشِرُ الْمُنْسَرِحُ *

مُنْسَرِحُ الشَّعْرِ صَاغَهُ الْأَوَّلُ مِمَّنْ تَرَاهُمْ عَنِ الْهَدَى نَكَلُوا
مُسْتَفْعِلُنْ فَاعِلَاتُ مُسْتَفْعِلُنْ بَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا ۞

D

الْبَحْرُ الْحَادِي عَشَرَ الْخَفِيفُ *

خَفَّ لَهَا أَرَدَتْ أَشْدُو الْخَفِيفَا لَذَّ فِي مَسْمَعِي فَكَانَ طَرِيفَا
فَاعِلَاتُنْ مُسْتَفْعِلُنْ فَاعِلَاتُنْ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفَا ۞

الْبَحْرُ الثَّانِي عَشَرَ الْمَضَارِعُ *

مَفَاعِلُنْ فَاعِلَاتُنْ أَيَا مُحِىِ الْبِلَادِ ۞

الْبَحْرُ الثَّلَاثُ عَشَرَ الْمُقْتَضَبُ *

A

أَقْتَضَبَهُ حِينَ صَبَا فَنِّ مَعْشَرِ الْأَدْبَا

فَاعِلَاتٌ مُفْتَعِلُنْ مَالَهُ وَمَا كَسَبَا :

الْبَحْرُ الرَّابِعُ عَشَرَ الْمُجْتَثُ *

مُجْتَثُ شِعْرِي أَلْقَى فِي الْقَلْبِ مَنَى عِشْقَا

مُسْتَفْعِلُنْ فَاعِلَاتُنْ وَاللَّهُ خَيْرٌ وَأَبْقَى :

B

الْبَحْرُ الْخَامِسُ عَشَرَ الْمُتَدَارِكُ *

فَاعِلُنْ فَاعِلُنْ فَاعِلُنْ فَاعِلُنْ جَاءَنَا عَامِرٌ سَالِمًا غَانِمَا :

الْبَحْرُ السَّادِسُ عَشَرَ الْمُتَقَارِبُ *

تَقَارَبَ مَوْعِدُ جَمْعِ الْعَصَا فَيَا أَيُّهَا النَّاسُ ادُّوَا الصَّلَاةَ

فَعُولُنْ فَعُولُنْ فَعُولُنْ فَعُولُنْ أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ :

202. Instead, however, of following the system and arrangement here laid down*, we prefer to adopt that of Ewald†, and to treat of the metres in the following order: 1. الرَّجَزُ, 2. السَّرِيعُ, 3. الْكَامِلُ, 4. الْمُتَدَارِكُ, 5. الْوَافِرُ, 6. الْهَزَجُ, 7. الْمُتَقَارِبُ, 8. الطَّوِيلُ, 9. الْمُضَارِعُ, 10. الْبَسِيطُ, 11. الْمُنْسَرَجُ, 12. الْمُقْتَضَبُ, 13. الرَّمْلُ, 14. الْمَدِيدُ, 15. الْخَفِيفُ, and 16. الْمُجْتَثُ. Among these, if we leave the *rağez* out of account, the favourites with the old poets are the *ṭawīl*, *kāmil*, *wāfir*, *bəṣīṭ*, *mutèkārīb*, and *sarī*.

C

D

203. The *iambic* metres are four in number, namely, the *rağez*, *sarī*, *kāmil*, and *wāfir*.

* See the note on p. 350.

† See his work entitled *De Metris Carminum Arabicorum Libri Duo* (Braunschweig, 1825), and the second volume of his *Grammatica Critica Linguae Arabicae*, pp. 323—343.

- A **204.** The most common varieties of the *rafz* (الرَّفْزُ) *the trembling*) are the dimeter and the trimeter, both of which may be catalectic. The trimeter is the more usual. The basis is $\cup - \cup -$ (diliamb), which may be varied in one or two places by the substitution of $-- \cup -$ or $-- \cup \cup -$, and more rarely $\cup \cup \cup -$. The older poets almost always use this metre as *مَشْطُورٌ*, that is to say, each hemistich (*شَطْرٌ*) forms, as it were, an independent verse and rhymes with the preceding one. The more modern, on the contrary, not unfrequently follow the rule of the other metres in rhyming only the second hemistich of each verse.

Trimeter acatalectic	$\cup - \cup -$		$\cup - \cup -$		$\cup - \cup -$
	$\cup \cup \cup -$		$\cup \cup \cup -$		$\cup \cup \cup -$
„ catalectic	$\cup - \cup -$		$\cup - \cup -$		$\cup - -$
	$\cup \cup \cup -$		$\cup \cup \cup -$		$\cup - -$
Dimeter acatalectic	$\cup - \cup -$		$\cup - \cup -$		
	$\cup \cup \cup -$		$\cup \cup \cup -$		
„ catalectic	$\cup - \cup -$		$\cup - -$		
	$\cup \cup \cup -$		$\cup - -$		

C

205. The *sarī* (السَّريُّ) *the swift*) admits in its first and second feet the same variations as the *rafz*. Its normal form is

$\cup - \cup -$		$\cup - \cup -$		$- \cup -$		$\cup - \cup -$		$\cup - \cup -$		$- \cup -$
$\cup \cup \cup -$		$\cup \cup \cup -$				$\cup \cup \cup -$		$\cup \cup \cup -$		

but $--$ is frequently substituted for $- \cup -$ at the end of the second hemistich. The use of final $\cup \cup -$ in either hemistich, but more especially in the second, is very rare. A few later poets have taken

- D the liberty of adding a syllable to the second hemistich, so that the last foot of the verse becomes $- \cup \cup -$.

206. The *kāmil* (الْكَامِلُ) *the perfect*) is either dimeter or trimeter. The normal form of the trimeter is

$\cup \cup - \cup -$		$\cup \cup - \cup -$		$\cup \cup - \cup -$		$\cup \cup - \cup -$		$\cup \cup - \cup -$		$\cup \cup - \cup -$
----------------------	--	----------------------	--	----------------------	--	----------------------	--	----------------------	--	----------------------

but we frequently find it catalectic

$\cup \cup - \cup -$		$\cup \cup - \cup -$		$\cup \cup - \cup -$		$\cup \cup - \cup -$		$\cup \cup - \cup -$		$\cup \cup - -$
----------------------	--	----------------------	--	----------------------	--	----------------------	--	----------------------	--	-----------------

The omission of another syllable, so as to convert the last foot of the

verse into --, is more rare, though sometimes even both hemistichs A are shortened in this way.

$\text{---} \text{---} \text{---} | \text{---} \text{---} \text{---} | \text{---} \text{---} \text{---} || \text{---} \text{---} \text{---} | \text{---} \text{---} \text{---} | \text{---}$
 „ | „ | --- || „ | „ | ---

The normal form of the dimeter is

$\text{---} \text{---} \text{---} | \text{---} \text{---} \text{---} || \text{---} \text{---} \text{---} | \text{---} \text{---} \text{---}$

It is sometimes used as catalectic ($\text{---} \text{---}$ for $\text{---} \text{---} \text{---}$ in the last foot of the second hemistich), but far more usually the verse is lengthened by the addition of a syllable

$\text{---} \text{---} \text{---} | \text{---} \text{---} \text{---} || \text{---} \text{---} \text{---} | \text{---} \text{---} \text{---} | \text{---}$

in which case it is said to be مُرَقَّلٌ *having a train*.

207. The basis of the *wāfir* (الْوَفِيرُ *the exuberant*) is the same as that of the *kāmil*, but with the order of the component parts reversed, ---. It is either trimeter or dimeter, but the latter is comparatively rare. The trimeter is always shortened by one syllable in each hemistich, so as to become

$\text{---} \text{---} \text{---} | \text{---} \text{---} \text{---} | \text{---} || \text{---} \text{---} \text{---} | \text{---} \text{---} \text{---} | \text{---}$

The dimeter has the form

$\text{---} \text{---} \text{---} | \text{---} \text{---} \text{---} || \text{---} \text{---} \text{---} | \text{---} \text{---} \text{---}$

for the last foot of which there may be substituted ---; but these two forms are not used indiscriminately in the same poem.

208. Of *antispastic* metres there is only one, namely the *hazèg* (الْهَزَجُ *the trilling*), which consists in a single repetition of --- (antispast), varied by ---. It may be either catalectic or acatalectic.

Acatalectic $\text{---} \text{---} \text{---} | \text{---} \text{---} \text{---} || \text{---} \text{---} \text{---} | \text{---} \text{---}$

Catalectic $\text{---} \text{---} \text{---} | \text{---} \text{---} \text{---} || \text{---} \text{---} \text{---} | \text{---}$

209. The *amphibrachic* metres are three in number, *mutèkārīb*, *tawīl*, and *muḍārī*.

210. The basis of the *mutèkārīb* (الْمُتَقَارِبُ *the tripping*, lit. *taking short steps*) is --- (amphibrachys), for which may be substi-

A tuted $\cup - -$. The latter is indeed almost invariably employed as the penultimate foot of the hemistich. One great peculiarity of this metre is, that the first hemistich may be either acatalectic or catalectic, independently of the second. If, however, the first be acatalectic and the second catalectic, then the last syllable of the first half-verse must be short, and must coincide with the end of a word. Of this metre no form but the tetrameter is in common use.

Acatalectic

B $\cup - \cup \mid \cup - \cup \mid \cup - \cup \mid \cup - \cup \parallel \cup - \cup \mid \cup - \cup \mid \cup - \cup \mid \cup - -$

Catalectic

$\cup - \cup \mid \cup - \cup \mid \cup - \cup \mid \cup - \cup \parallel \cup - \cup \mid \cup - \cup \mid \cup - \cup \mid \cup - -$

A rarer form reduces the last foot of the second hemistich to a single long syllable, in which case the preceding foot must be $\cup - -$.

$\cup - \cup \mid \cup - \cup \mid \cup - \cup \mid \cup - \cup \parallel \cup - \cup \mid \cup - \cup \mid \cup - - \mid -$

C **211.** The *tawīl* (الطويل *the long*) is one of the finest, as well as the most common, of the Arabic metres. It is formed by the single repetition of $\cup - \cup$ and $\cup - \cup -$, for the first of which may be substituted $\cup - -$, and for the second $\cup - - -$. The latter is restricted to the first place in each half-verse, where it is, however, far more usual than $\cup - \cup -$. The verse may be either acatalectic or catalectic. If the latter, then the last syllable of the penultimate foot should be short, $\cup - \cup$.

Acatalectic

D $\cup - \cup \mid \cup - \cup - \mid \cup - \cup \mid \cup - \cup - \parallel \cup - \cup \mid \cup - \cup - \mid \cup - \cup \mid \cup - \cup -$

Catalectic

$\cup - \cup \mid \cup - \cup - \mid \cup - \cup \mid \cup - \cup - \parallel \cup - \cup \mid \cup - \cup - \mid \cup - \cup \mid \cup - -$

In the acatalectic verse, the last foot is also changed into $\cup - -$.

$\cup - \cup \mid \cup - \cup - \mid \cup - \cup \mid \cup - \cup - \parallel \cup - \cup \mid \cup - \cup - \mid \cup - \cup \mid \cup - -$

212. The *muṣṭarīʿ* (المُضَارِع *the similar**) is one of the rarest

* Namely, to the *muḥfett* (§ 222), as may be seen by adopting another mode of scansion, $\cup - \cup \cup \mid - \cup - - \parallel \cup - \cup \cup \mid - \cup - -$.

metres, and not employed by any early poet. Each half-verse consists A of $\cup - \cup$ and $\cup - \cup -$, with a single syllable appended, and the two generally rhyme with each other, as in the *ragʿz*. For $\cup - \cup$ may be substituted $\cup - -$, and for $\cup - \cup -$, $- - \cup -$; but both changes must not take place together. Consequently the entire verse is

$$\cup - \cup \mid \cup - \cup - \mid - \parallel \cup - \cup \mid \cup - \cup - \mid -$$

213. The *anapaestic* metres are likewise four in number, namely, the *mutèdārik*, *bèsit*, *munsarih*, and *muḩṩāḩab*.

214. The *mutèdārik* (المُتَدَارِكُ *the continuous*) is one of the rarer B and later metres*. The basis is $\cup \cup -$ (anapaest), which is convertible into $- \cup -$ or $- -$. It is generally either trimeter or tetrameter, the former having occasionally an extra syllable in the second hemistich, so as to make it مُرْقَلٌ (see § 206).

Trimeter $\cup \cup - \mid \cup \cup - \mid \cup \cup - \parallel \cup \cup - \mid \cup \cup - \mid \cup \cup -$

Tetrameter $\cup \cup - \mid \cup \cup - \mid \cup \cup - \mid \cup \cup - \parallel \cup \cup - \mid \cup \cup - \mid \cup \cup - \mid \cup \cup -$

215. The *bèsit* (البَّسِيطُ *the outspread*) is a favourite metre with C the older poets. Its base consists of $\cup - \cup -$ and $\cup \cup -$, which may be repeated so as to yield either a trimeter or a tetrameter verse. In either case, $\cup - \cup -$ may be converted into $- - \cup -$, and occasionally into $- \cup \cup -$, or even $\cup \cup \cup -$, though these changes are very rare indeed in the second place. $\cup \cup -$ may be changed in the first place into $- \cup -$, but either remains unaltered in the second, or becomes $- -$. Hence arise the following forms of the tetrameter.

$$\begin{array}{c} \cup - \cup - \mid \cup - \cup - \mid \cup - \cup - \mid \cup \cup - \mid \cup - \cup - \mid \cup - \cup - \mid \cup \cup - \mid \cup - \cup - \\ \cup \cup - \mid \cup \cup - \mid \cup \cup - \mid \cup \cup - \mid \cup \cup - \mid \cup \cup - \mid \cup \cup - \mid \cup \cup - \end{array}$$

The trimeter may be either acatalectic or catalectic, more usually the D latter. If the loss of a syllable be extended, as is commonly the case, to both hemistichs, the last foot in each is $\cup - -$.

$$\text{Acatalectic } \cup - \cup - \mid \cup - \cup - \mid \cup - \cup - \parallel \cup - \cup - \mid \cup - \cup - \mid \cup - \cup -$$

* [In the *Muḩṩ* the name of this metro is pronounced *mutèdārak* i.e. *the supplied*, so called because it was ignored by ʿel-Halil and afterwards supplied by ʿel-Aḩṩāṩ.]

- A Catalectic $\begin{array}{c} \text{—} \text{—} \text{—} \text{—} \\ \text{—} \text{—} \text{—} \text{—} \end{array} \bigg| \text{—} \text{—} \bigg| \text{—} \text{—} \text{—} \text{—} \bigg| \begin{array}{c} \text{—} \text{—} \text{—} \text{—} \\ \text{—} \text{—} \text{—} \text{—} \end{array} \bigg| \text{—} \text{—} \bigg| \text{—} \text{—} \text{—} \text{—}$
 or $\begin{array}{c} \text{—} \text{—} \text{—} \text{—} \\ \text{—} \text{—} \text{—} \text{—} \end{array} \bigg| \text{—} \text{—} \bigg| \text{—} \text{—} \text{—} \text{—} \bigg| \begin{array}{c} \text{—} \text{—} \text{—} \text{—} \\ \text{—} \text{—} \text{—} \text{—} \end{array} \bigg| \text{—} \text{—} \bigg| \text{—} \text{—} \text{—}$

216. The *munserih* (الْمُنْسَرِحُ *the flowing*) has the same base as the *bèsit*, but the first $\text{—} \text{—} \text{—}$ is reduced to a single long syllable. It scarcely occurs in any form but the tetrameter.

- B $\begin{array}{c} \text{—} \text{—} \text{—} \text{—} \\ \text{—} \text{—} \text{—} \text{—} \end{array} \bigg| \text{—} \bigg| \text{—} \text{—} \text{—} \text{—} \bigg| \text{—} \text{—} \text{—} \bigg| \begin{array}{c} \text{—} \text{—} \text{—} \text{—} \\ \text{—} \text{—} \text{—} \text{—} \end{array} \bigg| \text{—} \bigg| \text{—} \text{—} \text{—} \text{—} \bigg| \text{—} \text{—} \text{—}$

REM. This verse may also be scanned as follows.

$$\begin{array}{c} \text{—} \text{—} \text{—} \text{—} \\ \text{—} \text{—} \text{—} \text{—} \end{array} \bigg| \text{—} \text{—} \text{—} \bigg| \text{—} \text{—} \text{—} \text{—} \bigg| \begin{array}{c} \text{—} \text{—} \text{—} \text{—} \\ \text{—} \text{—} \text{—} \text{—} \end{array} \bigg| \text{—} \text{—} \text{—} \bigg| \text{—} \text{—} \text{—} \text{—}$$

217. The *muḳṭadab* (الْمُقْتَضَبُ *the lopped or curtailed*) is an exceedingly rare metre, the normal form of which appears to be

$$\text{—} \text{—} \text{—} \bigg| \text{—} \text{—} \bigg| \text{—} \text{—} \text{—} \bigg| \text{—} \text{—} \text{—} \bigg| \text{—} \text{—} \bigg| \text{—} \text{—} \text{—}$$

- C It is said that $\text{—} \text{—}$ may be transferred to the first place, thus giving the form

$$\text{—} \text{—} \bigg| \text{—} \text{—} \bigg| \text{—} \text{—} \text{—} \bigg| \text{—} \text{—} \bigg| \text{—} \text{—} \bigg| \text{—} \text{—} \text{—}$$

REM. This verse may also be scanned as follows.

$$\text{—} \text{—} \text{—} \bigg| \text{—} \text{—} \text{—} \bigg| \text{—} \text{—} \text{—} \bigg| \text{—} \text{—} \text{—} \bigg| \text{—} \text{—} \text{—}$$

218. The *ionic* metres are also four in number, namely, the *ramèl*, *mèd'id*, *hafîj*, and *muḡṭett*.

- D **219.** The *ramèl* (الرَّمَلُ *the running*) has for its base $\text{—} \text{—} \text{—}$ (ionicus a minore). It may be either dimeter or trimeter. The trimeter is almost invariably catalectic in the first hemistich, and generally so in the second; the dimeter very commonly in the second. For $\text{—} \text{—} \text{—}$ may be substituted $\text{—} \text{—} \text{—}$, and, though very rarely, $\text{—} \text{—} \text{—}$, or $\text{—} \text{—} \text{—}$, in which case the next foot must begin with a long syllable.

Dimeter

$$\text{—} \text{—} \text{—} \bigg| \text{—} \text{—} \text{—} \bigg| \text{—} \text{—} \text{—} \bigg| \text{—} \text{—} \text{—}$$

Trimeter acatalectic

A

○○-- | ○○-- | ○○-- || ○○-- | ○○-- | ○○--

Trimeter catalectic

○○-- | ○○-- | ○○- || ○○-- | ○○-- | ○○--
○○--

REM. a. The tetrameter catalectic is a late innovation, in which --○-- has entirely usurped the place of ○○--.

--○-- | --○-- | --○-- | --○- || --○-- | --○-- | --○-- | --○-

REM. b. In this metre the later poets occasionally rhyme the single hemistichs, as in the ragéz.

B

220. The *mèdîd* (المَدِيد) the extended has for its base two ○○--, separated by ○○-. Either ○○--, but more especially the second, may be converted into --○--; the ○○- into --○-.

○○-- | ○○- | ○○-- || ○○-- | ○○- | ○○--

The second hemistich is sometimes catalectic, whilst the first remains complete; but usually both are catalectic, in which case the last foot is almost invariably ○○-, passing at the end of the verse into --.

○○-- | ○○- | ○○-- || ○○-- | ○○- | ○○-
○○--

C

○○-- | ○○- | ○○- || ○○-- | ○○- | --

REM. a. A very rare variety shortens the first hemistich and leaves the second complete.

○○-- | ○○- | ○○- || ○○-- | ○○- | ○○--

REM. b. A still rarer species consists in a repetition of the entire base, each hemistich rhyming, as in the ragéz. The last foot is usually ○○-.

○○-- | ○○- | ○○-- | ○○- || ○○-- | ○○- | ○○-- | ○○- D

221. The *hafîf* (الْحَفِيف) the light or nimble is one of the more usual metres. Its base is ○○-- and ○-○-. The former may be varied by --○--, and more rarely by --○-○ or ○○-○; the latter by --○-○, and occasionally by --○-○ or ○-○-. The second hemistich is sometimes catalectic, in which case the last foot is by preference ○--.

○○-- | ○-○- || ○○-- | ○-○-
○--

- A A far more usual form, however, is the trimeter, which is generally acatalectic, though we now and then find it defective in both hemistichs, or in the second only. In the acatalectic verse, --- may be substituted for the last ∪∪--, and in the catalectic -- for ∪∪-.

Acatalectic ∪∪-- | ∪-∪- | ∪∪-- || ∪∪-- | ∪-∪- | ∪∪--

Catalectic ∪∪-- | ∪-∪- | ∪∪-- || ∪∪-- | ∪-∪- | ∪∪-

222. The *muğtett* (الْمُجْتَتِ the *docked* or *amputated*) has the same base as the *hafif*, but with the order of the component parts reversed, namely ∪-∪- | ∪∪-- . The changes which the feet may respectively undergo, are also the same as in the *hafif*. It is used only as dimeter acatalectic.

∪-∪- | ∪∪-- || ∪-∪- | ∪∪--

- [REM. The three metres *muḍāriʿ* (§ 212), *muḵṭaḍab* (§ 217) and *muğtett* (§ 222) are not employed by the ancient poets. It is not improbable that they were invented by Ḥ. Halil (Guyard, pp. 168, 272 *seq.*)]

II. THE FORMS OF WORDS IN PAUSE AND IN RHYME.

223. We must next treat of the forms which the final syllables of words assume at the end of a verse; and as these are often identical with those which they take at the end of a sentence in ordinary prose, or of a clause in rhymed prose (السَّجْعُ or التَّسْجِيعُ), we shall handle the whole subject briefly in the following sections.

224. As a general rule, all final short vowels, both of the noun and verb, are dropped in prose; e.g. جَاءَ زَيْدٌ, instead of زَيْدٌ مَرَرْتُ; رَأَيْتُهُ, instead of رَأَيْتُهُ; صَرَبْتُ الرَّجُلَ, for الرَّجُلُ مَرَرْتُ بِهِ. But in poetry it constantly happens that the vowel is retained as long, the *tênwin* of the noun disappearing at the same time; e.g. وَفِيهِمْ شَبَتِ النَّارُ whilst fire is kindled among them; فَيُ

مَحَلٍ *in a time of sterility*, for مَحَل. In this case, the final A vowel fetha is invariably accompanied by an êlif; e.g. قِرَاعَ قَوْمٍ as a people strike, who can strike well, for الضَّرْبَ: يَحْسِنُونَ الضَّرْبَ him they mean, for يَعْنُونَ.

REM. It is even allowable to double the final consonant after the elision of the vowel, as الْجَمَلُ, for الْجَمَلُ (الْجَمَلُ), أَحْمَرُ, for أَحْمَرُ (الْأَحْمَرُ); provided always that the penult letter has a vowel, B and that the final letter is neither êlif with hêmza (as الْخَطُّ) nor êlif makṣûra (الْعَصَا; الْفَتَى).

225. The accusative termination اُ generally becomes اَ, both in prose and poetry, though it occasionally disappears, like the short ا, as أَصْبَحَ كَيْبًا *he was deeply grieved*, for كَيْبًا (i.e. كَيْبًا). The termination نَ or اَ in the Energetic of verbs, and in the particle إِذْ or إِذَا, is also changed into ā; but نَ in the plural of the C Energetic becomes نُ.

REM. The Bēnū Tēmīm [and Kāis] use نَ for اَ, as أَقْبَلِي عَاذِلَ الْلَوْمِ عَاذِلَ وَالْعِتَابِ *spare reproach and blame, O fault-finder* (عَاذِلَ for عَاذِلَ, and وَالْعِتَابِ for عَاتِبًا).

226. The feminine terminations ة, ة, and ة, become ة, more rarely ت. The same remark naturally applies to ة and ة, D whether masculine or feminine; e.g. حَمْرَه, for حَمْرَه (name of a man). In rhyme, the ة may also be changed into ت, and the final vowel retained as long; e.g. وَأَهْلَكَ بِاللَّوَى فَأَلْحَلَّتِ *whilst thy family are at* *el-Liwā and el-Hilla*, for فَأَلْحَلَّتِ; وَفَتَّاكَ أَلْعَنَاتِ *and a liberator of* *prisoners*, for أَلْعَنَاتِ.

REM. a. In this pausal ة the o is sounded, *ah*, wherein it

- A differs from the vulgar ending هـ, a, and the Hebrew הָ *ā* (see Vol. i. p. 7, note, and § 294, rem. b). This is proved by the fact of its rhyming with a radical ه, and with the pronominal forms يَه (for يِ, يَ) and هَه (for هَ); as اَلْعَدْلَه (اَلْعَدْلَه), اِمْلَه (اِمْلَه), and اَمَامَه (اَمَامَه), *Diwān* of ʿel-Mutènnebbi', p. ۳۱۳; اَقْوَالِه (اَقْوَالِه), *el-Hamāsa*, p. ۱۰۲; اَلْبَالِيَه (اَلْبَالِيَه), *ibid.* p. ۷۹۷.
- B REM. b. The plural terminations اَت usually become in pause اَت, but sometimes (particularly, it is said, in the dialect of Taiyī) هِيَاَت, as اَلْأَخَوَاتُ, اَلْبَنَاتُ, for اَلْأَخَوَاهُ, اَلْبَنَاهُ; similarly, اَلْأَيَّاهُ (a far, far away, remote is ---), becomes in pause هِيَاَت (a far, far away, remote is ---), or اَيَّاهُ; and اَتَابُوتُ, a box, a coffin, or اَتَابُوتُ or اَتَابُوتُ.
- C 227. Nouns ending in يَ or ا simply drop the tènwin; e.g. قَتَّى becomes قَتَّى or قَتَّى. Those ending in ا drop the tènwin, and either resume the third radical or not, at pleasure; قَاضٍ, for example, may become قَاضٍ or قَاضٍ, either قَاضٍ, or قَاضٍ, جَوَارٍ (plur. of جَارِيَّةٌ a girl) either جَوَارٍ or جَوَارِي, مَعَانٍ (plur. of مَعْنَى meaning) either مَعَانٍ or مَعَانِي. The accusative singular merely loses the tènwin, e.g. قَاضِيًا (and not قَاضِي) for قَاضِيًا; the accusative of the broken plural commonly drops only the final vowel in prose, but may retain it as long in poetry, e.g. مَوَالِي for مَوَالِي (accus. of مَوْلى a client), in rhyme also مَوَالِيًا.

REM. *a.* If a word ending in ـ has lost another radical besides the final **و** or **ی**, the only pausal form admissible in the nominative and genitive is that which ends in the long vowel; e.g. **مُرٍ**, participle active IV. of **رَأَى**, *to see*, can become only **مُرِي**, never **مُرْ**.

REM. *b.* Words of the form فَعَلْ, in which the third radical is أ, as أَكَلَا fodder, forage, usually let the أ become quiescent in all three cases, أَكَلَا; but sometimes the final vowel acts upon the أ so as to change it in the nominative into و, أَكَلُوا, and in the genitive into ي, أَكَلُوا.

228. The long vowels مَا, يَ, and وُ, usually remain unchanged; as يَغْزُوا, يَرْمِي, حُبْلَى, غَزَا, قَتَلَا. In nouns derived from radicals third و or ي, the omission of final يَ is allowable in the nominative and genitive, as الْقَاضِ, الْقَتَادُ, الْقَتَاعُ, for الْقَاضِي, الْقَتَادِي, الْقَتَاعِي; the accusative, however, admits only the form الْقَاضِي, etc., and the vocative is يَا قَاضِي.

REM. *a.* The interrogative pronoun مَا, when governed in the genitive by another word, is frequently shortened into مَ (see Vol. i. § 351, rem.). In pause, if governed by a noun, it takes the هَاءُ C (see § 230), as مِثْلُ مَهْ, إِقْتِضَاءُ مَهْ; but if governed by a preposition, it may also drop its final vowel, as بِمَهْ, عَمَهُ, بِمَ or بِرْ, لِمَهْ or لِمَ, حَتَّامُ or حَتَّامَ مَهْ, لِمَ.

REM. *b.* The genitive and accusative suffixes of the first personal pronoun, يَ and نِي, have several pausal forms, namely, in prose يَ or يَهْ, نِي or نِيَهْ (see § 230), and in poetry also يَا, نِيَا; besides which, the long vowel may be altogether omitted, as أَهَانِي, أَكْرَمَنِي, فَاتَّقُونِي, بَالُ, أَنْكَرَنُ, أَهَانُنُ, أَكْرَمَنُ, فَاتَّقُونُ, يَا, أَنْكَرَنِي.

REM. *c.* In rhyme the long vowels يَ and وُ are often expressed merely by kësra and damma, as يَدِ for يَدِي, صَنَعُ for صَنَعُوا or صَنَعُوا. This is done for the purpose of preserving the uniformity of the حَاشِيَة or fringe (i.e. the succession of rhyming syllables) throughout a poem.

- A **229.** When the penult letter of a word has no vowel, the vowel of the final letter may be transferred to it in pause; as **بَكَرَ**, **النَّقَرُ**, **النَّقَرُ** (بَكَرُ), **النَّقَرُ** (بَكَرُ), **النَّقَرُ** (بَكَرُ), **النَّقَرُ** (بَكَرُ), **النَّقَرُ** (بَكَرُ), **النَّقَرُ** (بَكَرُ), **النَّقَرُ** (بَكَرُ). With regard to the vowel *fetha*, however, the grammarians are not agreed, some allowing the transference in all cases, e.g. **أَبْكَرَ** for **أَبْكَرُ**; others limiting it to the case in which the final consonant is *elîf* with *hêmza*, as **أَلْخَبَأُ** for **أَلْخَبَأُ** or **أَلْخَبَأُ**. This transference is technically called **النَّقْلُ**.

- REM. *a.* The **نَقْلُ** is forbidden when it would give rise to a form which has no example in the language. For instance, there is no substantive of the form **فَعْلُ**, and therefore we should not say in pause **أَلْعَلْمُ** (أَلْعَلْمُ). Some grammarians, nevertheless, allow this form when the third radical is *elîf* with *hêmza*, as **أَلْرِدُّ** (أَلْرِدُّ), whilst others recommend the change of the *damma* into *kësra*, pronouncing **أَلْرِدُّ** or **أَلْرِدُّ** instead of **أَلْرِدُّ** or **أَلْرِدُّ**, or substitute **و** or **ي** for the *hêmza* and say **أَلْرِدُّو** or **أَلْرِدُّو**.

[REM. *b.* According to the analogy of **أَضْرِبُهُ** for **أَضْرِبُهُ** **أَرْمُهُ**, we find also **لَمْ تَلْقَمَهَا** for **لَمْ تَلْقَمَهُ** and even **أَخَافُهُ** for **أَخَافُهُ** and **بَهَا** for **بَهُ** (Nöldeke, *Zur Grammatik*, p. 14).]

- D **230.** Indeclinable words, ending in a vowel, take in their pausal form a final **ه**, technically called the **هَاءُ التَّوَقُّفِ**, or **هَاءُ التَّسْكُتِ**, the *hâ* of pause or of silence; e.g. **كَيْفَهُ**, **كَيْفَهُ** for **كَيْفَ**. The same letter is added to verbal forms in which both the first and third radicals have disappeared; as **قِهِ** for **قِ** (imperat. of **وَقَى**), **لَمْ يَفِهِ** for **لَمْ يَفِ** (jussive of **وَقَى**); also **رَهُ** for **رَ**, and **لَمْ يَرَهُ** for **لَمْ يَرِ**, imperat. and jussive of **رَأَى** [comp. Vol. i. § 175, rem. *a*]. It may also be appended to those in which only the third radical is dropped; as

أَرِمْ for اِرْمِ (imperat. of رَمَى), لَمْ يَغْزُ for لَمْ يَغْزُهُ (jussive of غَزَا), A
اِقْتَدِ for اِقْتَدِ (imperat. VIII. of قَدَا) [comp. Vol. i. § 167, *b*, *a*,
footnote]. We likewise find it added to مَر, the shorter form of the
interrogative pronoun مَا (see § 228, rem. *a*); and to نِي and نِي, the
older forms of the genitive and accusative suffixes يِ and نِ (see
§ 228, rem. *b*); more rarely to كَ, as أَكْرَمْتُكَ for أَكْرَمْتُكَ.

REM. *a*. The هَاءُ الْوَقْفِ is never added either to nouns*, or to B
the perfect of verbs, or to adverbs ending in *u* (see Vol. i. § 363),
with the single exception, it is said, of مِنْ عِلِّهِ for مِنْ عَلِّ. The
Arabs do not say يَا رَجُلُ، قَتَلَهُ، لَا رَجُلَهُ، مِنْ بَعْدِهِ، يَا رَجُلَهُ، قَتَلَهُ،
etc.

REM. *b*. The ordinary pausal forms of أَنَا and هُوَ are أَنَا and هُوَ,
but we also find أَنَّهُ (see Vol. i. § 89, 1, rem. *b*) and هُوَ. — هُوَلَا and
هُنَا are likewise used instead of the common هُوَلَا and هُنَا. U

231. Double consonants, as a rule, are not sounded as such
in pause; أَفْرُ (for أَفْرُ), أَجْرُ (for أَجْرُ), rhyme with يَأْتِمُرُ
and صَبْرُ (for يَأْتِمُرُ and صَبْرُ). See, however, § 224, rem.

III. POETIC LICENSES.

232. The Arab poets allow themselves a certain latitude, both as
to the forms of words and the construction of sentences. We shall D
here confine ourselves to the illustration of some of the principal
licenses which fall under the former of these two heads.—The poet

* [An exception is given in the *Lisān* xx. 379, l. 4 from below.
If somebody says جَاءَنِي الْحَسَنُ *el-Hasan came to me*, another, as-
tonished to hear it, will exclaim الْحَسَنُ really now, *el-Hasan*? or if
جَاءَنِي عَمْرُو *Amr came to me*, أَعْمَرُو really now, *Amr*? with
prolongation of the final vowel and with the pausal ه. D. G.]

A may find himself obliged, by the exigencies of metre or rhyme (*ضُرُورَةُ الشَّعْرِ poetical necessity*), to make some slight change either in the *consonants* of a word, or in its *vowels*.

233. Under the former of these divisions we include: (*a*) the various affections of the letter *l*; (*b*) irregularities in the use of the *têṣḍid*; (*c*) the employment of ancient uncontracted forms instead of the more modern contracted ones; and (*d*) the suppression of the letter *ن* in certain nominal and verbal forms.

B (a) *Affections of the letter *Elif.*

234. *Elif with *hêmza* (إ) may be affected in several different ways.

(a) It may be totally absorbed by a preceding vowel, like the أَلَا أَبْلَغُ (Vol. i. § 19); e.g. أَلَا أَبْلَغُ convey the news, for أَبْلَغُ, imperat. IV. of بَلَّغَ; وَأَبْشُرُ and rejoice, for أَبْشُرُ, imperat. IV. of بَشَّرَ; مُجِيرُ أُمِّ عَامِرِ he who gave shelter to 'Umm 'Amîr (a name for the hyæna), for مُجِيرُ أُمِّ رَيْتٍ مُجِيرُ أُمِّ رَيْتٍ hast thou seen? for رَأَيْتَ; ذُو الشَّنَانِ one who hates, for الشَّنَانِ (الشَّنَانِ); لِمَا بَى to my end or fate, for لِمَا بَى (لِمَا بَى); وَتَسْمَعُ مِنْ تَحْتِ الْعَجَاجِ لَهَا أَرْمَلًا and thou hearest beneath the dust a sound produced by them, for أَرْمَلًا; إِنْ تُصَفُّوْنَا أَرْمَلًا if ye do us justice, O family of Marwān, we will draw near (to you), for يَا آلَ (أَلْ) رُؤُوسَهَا on their heads, for رُؤُوسَهَا;
D مَسَاتِي my hurt, for مَسَاءَتِي, from سَاءَ.

REM. By a double license, the verb رَأَى becomes first رَأَى and then رَأَى, pass. رِئَى [Vol. i. § 176, rem. *b*]; as مَنْ رَأَى مِثْلَ مَعْدَانَ بْنِ لَا خَلْقَ أَسْمَحُ who has seen the like of Ma'dūn 'ibn Yahyā? no human being is more generous than thou art, save one (who), knowing thee (well), has seen thy soul (and) has not said (to thee), Give it here: وَهَلْ رِئَى مِنْ

قُبُلِي غَرِيقُ مَدَامِجٍ and was there (ever) seen before me one drowned A
in tears?

(b) When preceded by a vowelless consonant, the vowel of the
أ may be transferred to that consonant, as in the case of مَنْ, when
followed by the article (Vol. i. § 20, d), يَرَى for يَرَأَى (Vol. i. § 176),
and the like. Examples: كَوَأَنَّ if that, for كَوَأَنَّ; مَنْ أَجْلِكَ on thy
account, for مَنْ أَجْلِكَ; عَنْ أَجْلِهَا from her hills, for عَنْ أَجْلِهَا;
مِنْ أَنْ يَلْقِيَهُ from meeting him, for مِنْ أَنْ; إِنْ أَغْزُ زَبِيدًا if I make B
a raid upon Zubèid: نِزَارُ أَوْلُو السَّدَادِ the upright Nizār (pron.
Nizārū-nū-lus), for يَا دَارًا أَمْسَى دَارِسًا رُسْمَهَا: أَوْلُو
has become desolate! (pron. dā-rā-num), for أَمْسَى; مِنْ آلِ أَبِي مُوسَى
of the family of Abū Mūsā, for (الْأَلِ) مِنْ آلِ; قُلْ إِذَا لْتَمَنَّاوِي
say then to the enemy who now aims at doing
mischief (pron. nūrī lāna, see Vol. i. § 20, b), for (الْأَنَّ) الْآنَ;
بَيْنَ التَّوَجِّعِ وَالْمَرْتِ now the life of hope revives; بَيْنَ التَّوَجِّعِ وَالْمَرْتِ
between husband and wife, for الْمَرَّةَ.

REM. In this case, the أ is sometimes assimilated to a preceding
ي or و; e.g. فَلَمْ يُغْنِ الْبُكَاءُ عَلَيْكَ شَيْئًا but to weep over thee was of
no avail, for شَيْئًا.

(c) أ, preceded by a vowel, may also be converted into the letter
of prolongation which is homogeneous with that vowel; e.g. فَلَمْ يَجِدْ D
عِنْدَهُ التَّصَرُّفَ الَّذِي سَأَلَ but he did not find with him the help which he
demanded, for سَأَلَ; سَأَلَتْ هَذِيلَ رَسُولَ اللَّهِ فَاحِشَةً (the tribe of)
Hudail asked the Prophet of God (to do) something base, for سَأَلَتْ;
وَأَنَا. أَطَعْتَهُمْ وَأَنَا عَلَى وَفَارِ I obeyed them, though I was in haste, for وَأَنَا.
This is most frequent when أ is the third radical of a word, in which

- A case the word virtually becomes third **و** or **ى** (compare Vol. i. § 132, rem. a). For example, in verbs, **لَا هَنَّاكَ** *may it do thee no good!* for **هَنَّاكَ**; **وَأَبْطَأَ** *and it delayed*, for **أَبْطَأَ**; **فَمَنْ أَنْبَاكَ** *who told thee?* for **أَنْبَاكَ**; **أَدَارِي**, for **أَدَارِي**, III. of **دَرَأَ**; **تُرْجِيهِ**, for **تُرْجِيهِ**, IV. of **رَجَأَ**; and in nouns, **ظَمًا** *thirst*, **رَشًا** *a fawn*, **أَجَا** *the name of a mountain*, for **رَشًا**, **قَارٍ** *a reader*, for **قَارِي**, participle of **قَرَأَ**; **وَاجِي** *one who strikes*, in rhyme for **وَاجٍ**, i.e. **وَاجِي**, participle of **وَجَأَ**; **لَوْ سَاوَرْتَنِي** *even if the rapacious lions sprang upon me, I would master them if my time had not yet come*, for **يَجِي**].

(d) *Elif with hêmza and gèzan (ئ) is constantly changed by the poets into the letter which is homogeneous with the preceding vowel: e.g. **أَنْفَالُ** *the omen* (for **أَنْفَالُ**), rhyming with **أَقْفَالُ** (plur. of **قُفْلٌ**); **الرَّأْسُ** *of the head* (for **الرَّأْسُ**), rhyming with **النَّاسِ**; **الرُّودُ** *of the tender*

- (C) (for **الرُّودُ**), rhyming with **السُّودُ** (plur. of **أَسُودٌ**); **ذَيْبٌ** *a wolf* (for **ذَيْبٌ**), rhyming with **رَبِيبٌ**. See Vol. i. § 17, b, rem. b.

235. *Elif mêmūdūda (see Vol. i. § 23, rem. a) is not unfrequently changed into elif maḵṣūra; e.g. **السَّمَاءُ**, for **السَّمَاءُ**, *the sky*; **بَلَاءٌ**, for **بَلَاءٌ**, *a misfortune*; **قَفْرًا**, or **قَفْرِي**, *desert, desolate*, for **قَفْرَاءَ**, fem. of **قَفْرٌ**; **أَشَاءُ**, for **أَشَاءُ**, *I wish*, **يَدٌ سَلَا** *a palsied hand*, for **سَلَاءَ**, fem. of **أَشَلٌ**; **أَقْفَرُ**

- D 1st pers. sing. Imperf. Indic. of **شَاءَ**.

REM. a. On the contrary, elif maḵṣūra is rarely changed into elif mêmūdūda; as **يَنْشَبُ فِي الْمَسْغَلِ وَاللَّهَاءِ** (*which sticks in the mouth and throat*, for **وَاللَّهَاءِ**, plur. of **اللَّهَاءُ** *the uvula*).

REM. b. The short interrogative **أَ** is sometimes lengthened into **إِ**, when the next word begins with **أَ**; as **أَأَنْتِ أُمُّ سَالِمٍ** *is it thou or 'Umm Sālim?* **تَفَكَّرَ إِيَّاهُ يَعْنُونَ أَمْ قِرْدًا** *he thinks whether it is he they mean or an ape*.

236. The *ḥifz* 'l-waṣl is often retained in poetry, where it would A naturally be elided in prose (see Vol. i. § 19, rem. e): e.g. **وَإِصْبِرْ** and *be patient*, for **وَإِصْبِرْ** **كَمَنْ** **إِقْتَادَ** *like one who leads*, for **كَمَنْ** **إِقْتَادَ** **فِي** **الْبَذْلِ** **وَالْإِمْتِنَاعِ** *in bestowing and withholding*, for **وَأَنْتَ** **لِشَاتِنَا** **إِبْنُ** **رَبِيبٍ** *and thou wast a fosterchild of our sheep*, for **إِذَا** **جَاوَزَ** **الْإِثْنَيْنِ** **سِرٌّ** *when a secret goes beyond two*, for **الْإِثْنَيْنِ**. B

[REM. The vowel *ā* before a double consonant (Vol. i. § 25, rem.) is sometimes resolved into two *a*'s by inserting a *hema*, as **الضَّالُّونَ** for **الضَّالُّونَ**, **إِحْمَارٌ** for **إِحْمَارٌ**. Nöldeke, *Zur Grammatik*, p. 8, thinks that this is the origin of many **أَفْعَالٌ** forms, as **أَشْمَارٌ**, **إِبْدَعَرٌ**, and, with substitution of **ع** for **هـ**, **أَحْزَالٌ**.]

(b) *Irregularities in the use of the Tèsdid.* C

237. The necessary *tèsdid* is occasionally dropped; e.g. **أَيُّهَا** for **أَيُّهَا**, *which of them*; **أَنْتَ** **فَلَوْ** **أَنْتَ** *if that thou*, for **أَنْتَ** **أَيُّهَا** **السَّائِلُ** *thou that askest after them and after me!* for **وَعَنِي**. Similarly in the rare verbal forms **يَتَّقِي**, **يَتَّسِعُ**, for **يَتَّقِي**, **يَتَّسِعُ**, as **فَأَخْلَصُوهَا** **خِفَافًا** **كُلُّهَا** **يَتَّقِي** **بِأَثَرِ** *and they cleaned them (and made them, the swords) light, all of them guarding themselves (against the evil eye) by (their) lustre*, where others, however, read **يَتَّقِي**. D

238. Sometimes too the *tèsdid* is introduced where it would be inadmissible in prose*, through a false application of the pausal form mentioned in § 224, rem.; e.g. **مِنْ** **الْكَلْكَلِ** for **الْكَلْكَلِ**, *the breast*;

* [Excepting the *sajʿ*, for we find (Zamakhshari, *Faḥḥ* i. 145 seq.) **عُمِمَ** for **عُمِمَ**, in order to rhyme with **وَرَمَ**. D. G.]

- A *فِي مِرْوَدَهَا* for *الْأَضْحَمَا*, acc. sing. of *أَضْحَمٌ*, *large, stout*: *فِي الطَّوْلِ* for *مِرْوَدَهَا* on her bodkin (for applying *kohl* to the eyes), *فِي الْعَمَامَا* for *فِي الطَّوْلِ* in the tether, for *لَقَدْ خَشِيتُ أَنْ أَرَى جِدْبًا* *فِي عَامِنَا ذَا*: *فِي الطَّوْلِ* *verily I was afraid of seeing drought (spreading) in this our year, after it had been fertile in herbage, as a fire (spreads) which encounters (a bed of) reeds* (جِدْبًا = *أَلْقَصَبًا* and *أَخْصَبًا* for *الْقَصَبَا* and *أَخْصَبًا*; جِدْبًا).

(c) *Uncontracted Forms for contracted ones.*

- 239.** These are most common in the case of radicals in which the second and third letters are identical (Vol. i. § 119), and occur in both the verb and the noun: e.g. *وَأِنْ ضَنُّوا* though they be stingy, for *ضَنُّوا* and if thou dost not (actually) kill him, yet come near it, for *فَأَلَمِي* and he is blamed, poetic form in rhyme for *وَيَذْمُ*, and that for *وَيَذَمُ*; *وَلَا يُبْرَمُ الْأَمْرُ الَّذِي* and *وَيَذَمُ* what he loosens cannot be bound fast, and what he binds fast cannot be loosened, for *حَالٌ* and *يُحَلُّ*; *الْحَمْدُ لِلَّهِ الْعَلِيِّ الْأَجَلِّ* praise belongs to God, the exalted, the glorious, for *الْأَجَلِّ*. Compare, in Hebrew, *אֶפְרוֹ*, *סִבְבוֹנִי*, and similar forms*.

240. The poets also use the uncontracted forms of nouns derived from radicals third *و* and *ي*, instead of the contracted (see Vol. i. § 167, b, β); e.g. *وَرَأْسُهُ حَزَزْنَا بِرَأْسٍ* *مَاضٍ* *غَيْرُ مَاضٍ* not past, for *مَاضٍ*;

* *يَعْرُوكَ* for *لَهَا يَعْرُوكَ* [in a tradition (*Faḥḥ* ii. 130, *Lisān* vi. 232)] is said to be unique in prose. Abū 'Obèida suspects that it is a clerical error (*تَحْرِيفُ التَّقْلَةِ*) *يَعْرُوكَ*. D. G.]

وَالنَّابِيُ بْنُ زِيَادٍ *and his head we cut off (in retaliation) for the head of* A
 ʿn-Nābī 'ibn Ziyād, for النَّابِيُ; كَكِبَاشِ أَعُوسِ سَحَاحُ; النَّابِيُ; *freedmen as (fat as) rams of the breed called 'ūs, for* مَوَالٍ
 لَا بَارَكَ; مَوَالٍ; *may God not bless the women! for* فِي الْغَوَانِي;
 فِي الْغَوَانِي; *like girls sporting in the mead.* كَجَوَارِي يَلْعَبْنَ فِي الصَّحْرَاءِ

REM. It sometimes happens that the usual accusative form
 وَلَوْ كَانَ عَبْدُ is incorrectly transferred to the genitive; e.g. وَلَوْ كَانَ عَبْدُ B
 اللَّهُ مَوْلَى هَجَوْتُهُ وَلَكِنَّ عَبْدَ اللَّهِ مَوْلَى مَوَالِيَا *were 'Abdu'llāh a*
freedman, I would lampoon him, but 'Abdu'llāh is merely a freed-
man's freedman, for مَوْلَى مَوَالٍ.

(d) *Suppression of the letter ن in certain Nominal and Verbal Forms.*

241. This is a license of which the poets rarely avail themselves, but it occasionally occurs in the dual and plural of nouns, and in the C
 jussive and energetic of verbs; e.g. هُمَا خُطَّتَا إِمَّا إِسَارُ وَمِنَّةٌ وَإِمَّا دَمٌ *these are alternatives, either captivity and quarter, or bloodshed, for*
 أَبْنَى كُلَيْبٍ إِنَّ عَمِّيَ اللَّذَا قَتَلَا أَلْمَلُوكَ وَفَتَكْنَا الْأَغْلَالَ; خُطَّتَانِ
 ye Bēnū Kulēib, 't was my two uncles who slew kings and burst
 asunder the yokes (of captives), for اللَّذَانِ; هُمَا كَنَفَا الْأَرْضَ اللَّذَا لَوْ; اللَّذَانِ
 تَزَعَرَعَا *these are the two pillars of the earth, which, if they were shaken,*
 for اللَّذَانِ; إِنَّ الَّذِي حَانَتْ بِفُلْجٍ دِمَاؤُهُمْ; اللَّذَانِ D
 إِضْرِبْ عَنْكَ الْهَمُومَ إِنْ طَرَقَتْ; الَّذِينَ; إِضْرِبْنَ *drive away sad thoughts from thee, if they come by night, for*
 (compare Vol. i. § 20, rem. c); and more frequently نَكُ, تَكُ, يَكُ,
 for كَانَ, تَكُنْ, يَكُنْ, jussive of كَانَ.

REM. a. The same elision of ن occurs in the particle لَكِنْ *but*;
 as وَلَاكِ أَسْقِنِي *but give me to drink.*

عِنْدَنَا *Fate has left* (lit. *the days have left*) *no wealth in our possession*; A
 عَلَى التَّيْبِ (or عَلِ مَاءٍ), for عَلَى الْمَاءِ; 'an-nèbī, for عَلَى التَّيْبِ;
 عَنْ فُلَانٍ for عَنْ فُلٍ; مِنَ الرِّزْقِ, *mir-rizki*, for مِنَ الرِّزْقِ (owing to
 the vocative form يَا فُل, § 38, *a*, rem. *c*, 3). Similarly, بَلْعَنْبَرٍ,
 بَنُو الْحَرْثِ, بَنُو الْعَجْلَانِ, بَنُو الْعَنْبَرِ, بَلْحَرْثِ, بَلْعَجْلَانِ, etc.*
 Likewise, in quadriliteral and quinqueliteral plurales fracti (Vol. i.
 § 305), as ضَفَادٍ, أَزَانٍ, ثَعَالٍ, تَلَامٍ, for ضَفَادُعُ, أَزَانُبُ, ثَعَالِبُ, تَلَامِيذُ; B
 e.g. وَلِضَفَادِي جَمِهِ نَقَانُقُ *and the frogs in its pond are (always)*
croaking; قَدْ أَحْرَزَ شَكْمًا صُنْعُ التَّلَامِ *the seams of which skilful*
apprentices have joined firmly together (قَدْ أَحْرَزَ for قَدْ أَحْرَزَ, § 234, *b*).
 Further, ثَالٍ, سَادٍ, for ثَالِثٌ, سَادِسٌ; as فَرُوجُكَ خَامِسٌ وَأَبُوكَ سَادِي *thy*
husband is fifth and thy father sixth; قَدْ مَرَّ يَوْمَانِ وَهَذَا *two days are already*
passed and this is the third. Proper names are also liable to be abbreviated, especially in the vocative
 (see § 38, *a*, rem. *c*), but also in other cases, as لِنِعْمِ الْفَتَى تَعْشُو إِلَى *excellent-is the man, the*
light of whose fire thou makest for (from a distance) on a night of
hunger and cold, (namely) Tarif 'ibn Mālik (مَالٍ, or مَالٍ, for مَالِكٍ)†.

REM. The following are specimens of even still more violent abbreviations: الدَّرَسُ for الدَّرْسُ, as in the half-verse of Lābid, أَلْمَنَازِلُ *the dwellings are desolate at Mutālī and 'Abān,*

أَلْمَنَازِلُ بِمَتَالِجٍ فَأَبَانَ

* [In later times we find even بَلْمُظَفَّرٍ for أَبُو الْمُظَفَّرِ (Ibn alī 'Oṣeibi'a, ii. 108). D. G.]

† [Very rare is an abbreviation like that in لَا تَلُومِي *Alā ya. Am fāric lā tulumī* (Abū Zaid, *Nawādir*, 30, 58). D. G.]

- A and also for *اَلْمَنَايَا* (plur. of *اَلْمَنِيَّةُ*), as in *تُرِيكَ اَلْمَنَا بِرُؤُوسِ اَلْأَسَلِ* will let thee see death at the points of the spears; *اَلسَّبَا* for *اَلسَّبَابُ* (plur. of *سَبِيَّةٌ*), used by 'Alkama in the half-verse *مُقَدَّمٌ بِسَبَا اَلْكَتَانِ مَلْتُومٌ* having its mouth covered and enwrapped with strips of linen; *اَلْحَبَا* for *اَلْحَبَابُ*, as in the words of 'Ibn Dur'eid, *اَوْرَى بِهَا نَارَ اَلْحَبَا* he strikes out of them small sparks of fire; *اَلْحَمَى*, used by 'El-'Aǧǧāg for *اَلْحَمَامُ* in the half-verse *قَوَاطِنًا مَكَّةَ*
- B *اَلْحَمَى* *مِنْ وَرَقِ اَلْحَمَى* the slate-coloured doves which inhabit Mekka; *اَلْعَنَا* for *اَلْعِنَانُ*, in the words *اِذَا اُعْيِيْتُ اَطْلَقْتُ اَلْعَنَا* till, when I was exhausted, I let go the reins; *حَجَا* for *حَجَاجٌ*, in the words *فِي حَجَا حَاجِبِ صَمِرٍ* on the bone of a slender eyebrow; and even *رَاَ* for *رَحِمٌ* the womb (see 'El-Makḥam, tom. i. p. 170, l. 11, and tom. ii. p. 200, l. 8), and *مَرٌ* for *مَرَحَبًا*, according to one rendering of the line *فَلَمْ يَقُمْ إِلَّا بِمِقْدَارٍ أَنْ قُلْتُ لَهُ أَهْلًا وَسَهْلًا وَمَرٌ* but he stopped only for the space of time that I could say to him, Welcome (others think that *وَمَرٌ* is here nothing more than the usual pausal form of *وَمَرَّ* and passed on). Such abbreviations are not, however, more violent than the Homeric γέλω, ἰδρω, ἰχω, δῶ, for γέλωτα, ἰδρωτα, ἰχωρα, δῶμα, and the like.
- C

243. Under the second of the two heads mentioned in § 232, namely, poetic licenses in regard to the *vowels* of a word, we include (a) the lengthening of a short vowel in the middle of a word; (b) the shortening of a long vowel; (c) the suppression of a short vowel; (d) the addition of a final vowel to certain verbal and pronominal forms, and to some particles; and (e) the irregular use of the *tênwin* and other case-endings in the noun.

(a) *The lengthening of a short vowel in the middle of a word.*

244. This is technically called *الإشباع*, *filling full* or *saturation*, and is not uncommon with the vowels *a* and *i*, rarer in regard to *u*.

Examples: *يَنْبَاعُ*, for *يَنْبَعُ*, in the half-verse of 'Antara, *يَنْبَاعُ مِنْ* A
ذِفْرَى غَضُوبٍ جَسْرَةٍ flows from behind the ears of a fierce, bulky
she-camel; *اَتَكُنْكَالُ*, for *اَتَكُنْكَلُ*, in the words *قُلْتُ وَقَدْ خَرَّتْ عَلَى*
اَتَكُنْكَالُ I said, after she had fallen upon her breast; *مُنْتَزَاحُ*, for
مُنْتَزَحُ, in the hemistich *وَمِنْ ذَمِّ الرِّجَالِ بِمُنْتَزَاحٍ* and (art thou) far
removed (i.e. quite free) from the blame of men! *عَمُودُ*, for *عَمُودُ*, in
the half-verse *فِيهِ مِنَ الذَّهَبِ الْاَبْرَبِرِ عَمُودُ* in it there is a pillar of B
purest gold; *الدَّرَاهِمُ* and *الصَّيَارِفُ*, for *الدَّرَاهِيمُ* and *الصَّيَارِفُ*, in the
hemistich *نَفَى الدَّرَاهِيمِ تَنْقَادُ الصَّيَارِفِ* as the money-changers scatter
the dirhams, whilst selecting (those that are of full weight); *اَنْظُورُ*,
for *اَنْظُرُ*, in the words *مِنْ حَيْثُمَا سَلَكُوا اَدْنُو فَاَنْظُورُ* I draw near to
whatever place they go and look (at them).

(b) *The shortening of a long vowel.*

245. This may take place either in the middle or at the end of a C
word. (a) Examples in the middle of a word: *قَتَامُ*, for *قَتَمُ*, as in the
words *فِي قَتَمِهِ* in its dust or its darkness; *عَوَاوِرُ*, plur. of *عَوَارُ* a note
in the eye, *مَقَاصِرُ*, plur. of *مَقْصُورَةٌ* a cell or chamber, for *عَوَاوِيرُ*,
مَقَاصِيرُ, and the like; *هَذَا* (—), instead of *هَذَا* (—), as in the
half-verse *إِلَى كَمْ هَذَا الْهَجْرَانُ فِي كُلِّ لَيْلَةٍ* how long shall this
estrangement last every night? *اللَّهُ* (—), for *اللَّهُ* (—), as in the D
hemistich *لَا بَارَكَ اللَّهُ فِي سُهَيْلٍ* may God not bless Suhêl! and,
with double license, *كَتَنُ*, for *كَتَّانُ*, in the words *بَيْنَ الْحَرِيرِ وَبَيْنَ*
اَلْكُتْنِ partly silk and partly linen. (b) Examples at the end of
a word: *النَّوَاحِ*, for *النَّوَاحِي*, as in the hemistich *رِيشَ*
اَلْاَيْدِ like the tips of the feathers of a dove of Nêgd;

- A for *الْأَيْدِي*, as in the words *دَوَامِي الْأَيْدِي* with their fore-feet bleeding ; *النَّاسِ*, for *النَّاسِي*, as in the words *أَبْرَادًا وَأَثْوَابًا* from one who forgets robes and garments. [Examples in prose are *لَا يَأُلُّ* for *لَا يَأُلُّ* not falling short and *لَا أَدْرِي* for *لَا أَدْرِي* I know not. Comp. Vol. i. § 6, footnote. D. G.] The 1st pers. plur. of the Perfect, *قَتَلْنَا* (— —), is also sometimes shortened into *قَتَلْن* (— —), but the *êlif* may be retained in writing, in order to distinguish it from the
- B 3d pers. plur. fem.; e.g. *وَمُسْتَسْلِمٍ نَفْسَ عَنْهُ* and many a one on the point of surrender have we relieved ; *وَلَوْ أَدْرَكْنَاهُ لَقَضَيْنَا نَحْبًا بِهِ* and if we had overtaken him, we would surely have slaughtered him.

(c) The suppression of a short vowel.

- 246.** (a) In the middle of a word this license is of most frequent
- C occurrence in the case of the very few nouns of the form *فِعْلٌ* (becoming *فَعْلٌ*), and of verbs of the forms *فَعِلَ* and *فَعَلَ* (becoming *فَعْلٌ*, see Vol. i. § 183, rem. b), and *فَعَلَ* (becoming *فَعْلٌ*) ; as *كَمَا* *وَأِنْ أَهْجَهُ يَضْجَرُ كَمَا ضَجَرَ بَازِلٌ مِنَ الْإِبِلِ دَبَّرَتْ صَفْحَتَاهُ* ; (for *الْإِبِلَا*) *وَكَاھِلُهُ* and if I lampoon him, he cries out, like a nine-year-old camel
- D whose sides and withers are galled (for *ضَجَرَ*, *الْإِبِلِ*, and *دَبَّرَتْ*) ; *أَوْ مِثْلُ مَا جُزِيَ هَارُونَ وَدَاوُدُ* (for *جُزِيَ*) ; *إِذَا مُطِيَ حَنَّ بَوْرُكٌ حُدَالٍ* when it is drawn, it twangs with the curved bow (makes the curved bow twang). Rarer instances are exemplified by *رَجُلٌ*, for *رَجُلٌ*, as in the half-verse *فَقَدْ كَانَ* *وَكُنْتُمْ رَجَالًا* for he was a man, and ye are men ; *الْكَبِيرُ*, for *الْكَبِيرُ* (plur. of *الْكَبِيرُ*), in the words *هَٰؤُلَاءِ الْأَنْفُسُ الْكَبِيرُ الَّتِي* these are

the great souls which —; زَفَرَاتٌ for زَفَرَاتُ (plur. of زَفْرَةٌ, Vol. i. § 301, A rem. b), as فَتَسْتَرِيحُ النَّفْسُ مِنْ زَفَرَاتِهَا and the soul finds rest from its sighs.—This license has resulted in the production of such forms as يَجْدُ for يَجْدُ (يَجْدُ, jussive of وَجَدَ), and يَلْدُ or يَلْدُ for يَلْدُ (يَلْدُ, jussive of وَلَدَ); as وَلَكِنِّي لَمْ أَجِدْ مِنْ سَبِّكُمْ بَدًّا [verily, there is scarcely (لِتَقْلِيلِ رَبِّ) one generated without having a father,] and scarcely one who has offspring is there B whom two parents have not begotten (except Adam).

REM. The poets also take the contrary liberty of adding a supplementary vowel in the nominal form فَعْلٌ, using, for example, إِطْلٌ for إِطْلُ, flank, and جِلْدٌ for جِلْدُ, skin.

(b) The same license at the end of a word is exemplified by such a form as يَتَّقِ, for يَتَّقِي, in the half-verse وَمَنْ يَتَّقِ فَإِنَّ اللَّهَ مَعَهُ and whose fears (God), verily God is with him*. [The pronouns C هُوَ and هِيَ are often shortened into هُو and هِيَ.] Compare also the suppression of the final vowel in the pronominal suffixes of the 1st pers. sing. —ى and —نِ, § 228, rem. b, [and the use of لَمْ أَبْلُ for لَمْ أَبَالُ I did not cure.]

(d) The addition of a final short vowel to certain verbal forms and to some particles.

D

247. The vowel *kèsr* is frequently added in rhyme to the 3d pers. sing. fem. of the Perfect, the 2d pers. sing. masc. of the

* [This happens especially if the last consonant of the word and the first of the following are identical, as وَتَفَكَّرَ رَبُّ الْخَوَرَتِقِ Tabarî i. 853, l. ult. for وَتَفَكَّرَ : وَأَرْمَانَ تَبِمَتِ : وَأَرْمَانَ ib. 1119, l. 1 for أَضْرِبَ : وَأَرْمَانَ ib. 1427, l. 1 (iii. 2414, l. 14) for أَضْرِبُ. D. G.]

A Imperative, and those persons of the Jussive which end in a consonant; as *أَنَاخُوا أَلْمَطَايَا قَدْ أُمِلْتُ وَكَلَّتِ* *they made the camels lie down, which were tired and weary* (for *كَلَّتِ*); *يَقُولُونَ لَا تَهْلِكْ أَسَى* *they say, Do not die of grief, but bear it like a man* (for *تَجَلَّدِ*); *وَأِنْ يَأْتِكَ الْأَعْدَاءُ بِالْجَهْدِ أَجْهِدْ* *and if the foe come upon thee with all their might, I will do my very best* (for *أَجْهِدْ*).

B REM. The vowel preceding the final consonant may have been originally long, and only shortened because of its being in a shut syllable, but it is, nevertheless, not restored after the addition of this kèsra. For example: *غَزَتْ* (for *غَزَاتُ*, 3d pers. sing. fem. Perf. of *غَزَا*, Vol. i. § 166, *a*, rem.) becomes *غَزَتْ*, not *غَزَاتِ*; *طَرُ* (for *طِيرُ*, 2d pers. sing. masc. Imperat. of *طَارَ*, Vol. i. § 152) becomes *طِرِ*, not *طِيرِي*; *أَنْتُمْ* (for *أَنْتَامُ*, 1st pers. sing. Jussive of *نَامَ*, Vol. i. § 151) becomes *أَنْمِرِ*, not *أَنْامِ*.

C 248. The same license is allowable in the case of particles which end in a consonant, particularly such as are monosyllabic; e.g. *لَمَّا تَزُلْ بِرِحَالِنَا وَكَأَنَّ قَدْ* *they (the camels) have not yet moved off with our saddles, but it is as good as done* (namely, *وَكَاَنَّ قَدْ زَالَتْ* *but it is as if they had already moved off*); *أَحْبَابَ أَنْفُسِنَا كَمْ ذَا النَّوَى وَكَمْ* *beloved of our souls, how long will this absence continue? how long!*

REM. The reader may here be reminded that, instead of the

D ordinary pronominal forms *هُمْ*, *أَنْتُمْ*, and *كَمْ*, and the verbal form *فَعَلْتُمْ*, the poets constantly make use of the archaic *هُمْ*, *أَنْتُمْ*, *كَمْ*, and *فَعَلْتُمْ*. The final vowel is in these cases more usually long than short*. When *هُمْ* is changed into *هِمُ*, either *هِمُ* or *هِمِ* may be used.

* The quantity of the singular suffix *هُ* also varies.

- (e) *The irregular use of the tənwin and other case-endings in the noun.* A

249. The poets constantly use the triptote inflection of a noun, when the diptote inflection alone is admissible in prose. This remark applies equally to the singular and the broken plural. Examples of the singular: تَضَوَّعَ مِسْكًا بَطْنُ نَعْمَانَ إِنْ مَشَتْ بِهِ زَيْنَبُ فِي نِسْوَةٍ عِطْرَاتِ قَالَوَا يَزُورُكَ أَحْمَدُ وَتَزُورُهُ: (زَيْنَبُ) they say, *Alḥmed visits thee and thou visitest him* (for أَحْمَدُ); يَسْقِيهِمْ: (أَحْمَدُ) B
أَحْوَرُّ ذُو مِرَّةٍ أَحْوَرُّ a smart black-eyed (page) hands them wine (for أَحْوَرُّ);
شَاعَرَ كِنْدَةَ فِيْمَا مَضَى قَدْ قَالَ شَاعِرُ كِنْدَةَ the poet of (the tribe of) Kinda has said in olden time (for كِنْدَةَ); أَكْثَمَ: (كِنْدَةَ) thou sayest, Ask largesse of Yahyā 'ibn 'Ekkēm (for أَكْثَمَ); وَتَبَّهْتُ
عُثْمَانًا لِدَفْعِ خُطُوبِهِ and I warned 'Othmān to repel the dangers which threatened him (for عُثْمَانُ); (عُثْمَانُ) C
وَنَسِيتَ أَنَّ اللَّهَ أَخْرَجَ آدَمًا: (عُثْمَانُ) and thou forgettest that God turned Adam out of it (for آدَمُ);
فَلَا تُودِعَنَّ الدَّهْرَ سِرَّكَ أَحْمَقًا (for أَحْمَقُ). Examples of the broken plural: إِذَا وَهُمْ شُرَكَاءَ فِي دِمَائِهِمْ but they are companions in (shedding) their blood (for شُرَكَاءَ); شَعْتُ
عَلَيْهَا مَسَاعِيرُ لِحْرَبِهِمْ (horses) with shaggy manes, on which ride warriors who stir up the fire of their battle (for مَسَاعِيرُ); عَجَائِزًا مِثْلَ (مَسَاعِيرُ);
عَجَائِزُ الْأَفَاعِي خَمْسًا old women, like vipers, five in number (for عَجَائِزُ); D
عَشِيتُ مَنَازِلًا بَعْرِيَّتَاتٍ I visited dwellings at 'Orëitinūt (for مَنَازِلُ).—
Other instances of the irregular tənwin are: in the vocative, as
سَلَامُ اللَّهِ يَا مَطَرُ the peace of God, O Maṭar, be upon her (for يَا مَطَرُ);
أَمَحَمَّدٌ وَلَأَنْتَ صَنْءٌ نَجِيبَةٌ مِنْ قَوْمِهَا وَالْفَحْلُ فَحْلًا: (يَا مَطَرُ);
مُعْرِقُ O Muḥammad, since thou art the offspring of a highborn

- A *lady in her tribe, and thy father was a noble* (for **أُمَحْمَدُ**) ;
يَا عَدِيًّا لَقَدْ وَقَّتْكَ الْأَوَاقِي *O Adī, every circumstance has com-*
combined to protect thee (where a writer in prose would have said
أَلَا رَجُلًا جَزَاهُ اللَّهُ خَيْرًا § 39), as **لِنَفْيِ الْجِنْسِ لَا** (for **يَا عَدِيُّ**) ;
is there no man (may God reward him with good) — ! (for **أَلَا رَجُلٌ**) ;
 in words of the form **فَعَالٍ** (Vol. i. § 98, rem. c ; § 309, c, 0), as
 B **حَذَارِ حَذَارِ حَذَارِ مِنْ فَوَارِسِ دَارِمٍ** *beware, beware of the horsemen of Dārim*
 (for **حَذَارِ حَذَارِ**) ; **أَبَا مَطَرٍ هَلُمَّ إِلَى صَلَاحٍ** *O Abū Maṭar, come hither*
to Ṣalāḥ (i.e. Mēkka, for **صَلَاحٍ**) ; and in proper names before **بُنْ**
son of (Vol. i. § 21, b), as **جَارِيَةٌ مِنْ قَيْسِ ابْنِ ثَعْلَبَةَ** *a young woman*
(of the tribe) of Kais'ibn Ta'labā (pron. *Kaisini 'bni*, for **بُنْ قَيْسٍ**).

250. On the contrary, the tēnwin is sometimes suppressed in
 C cases where it could not be dispensed with in prose ; as **فَمَا كَانَ**
عَمْرُو الَّذِي هَشَمَ الثَّرِيدَ *neither Ḥiṣn nor Ḥābis*
surpassed Mirdās in any assembly (for **مِرْدَاسًا**) ; **لِقَوْمِهِ** *Amr, who broke up* (bread to make) *soup for his people* (for
عَمْرُو الَّذِي, but there is another reading, **عَمْرُو أَلْعَلَى هَشَمَ** *the noble*
Amr broke up) ; **فَالْفَيْتَهُ غَيْرَ مُسْتَعْتَبٍ وَلَا ذَاكِرَ اللَّهِ إِلَّا قَلِيلًا** *and I*
found him not seeking (the Lord's) favour, and seldom thinking upon
 D *God* (for **ذَاكِرٍ**) ; **وَحَىٰ مُحَارِبٍ الْأَبْطَالُ قَدَمًا** *and the tribe of Mohārib,*
heroes of old (for **مُحَارِبٍ**) ; **كَسَنَوْرٍ مَغْلُوبٍ يَصُولُ عَلَى الْكَلْبِ** *like an*
overmatched cat, which springs at the dog (for **كَسَنَوْرٍ**) ; **عَلَى جِسْمٍ**
upon a yellow body, smoother than gold (for **جِسْمٍ**,
 and **أَمْلَسٍ** in rhyme for **أَمْلَسٍ**, instead of **أَمْلَسٍ**, § 249).

251. The genitive plural in **بَيْنَ** is sometimes changed in rhyme
 into **بَيْنِ** (see Vol. i. p. 236, note) ; as **وَقَدْ جَاوَزْتُ حَدَّ الْأَرْبَعِينَ**

since I have already passed the limit of forty (for *الْأَرْبَعِينَ*) ; لَا بَارَكَ A
 فِي سِتِّينَ وَبِضْعِ أَلْفَةٍ may God not bless sixty and odd years! (for
وَأَنكَرْنَا زَعَانِفَ آخَرِينَ) ; (وَسِتِّينَ) and we ignore the rigidity of other
 tribes (for *آخَرِينَ*).

252. In verbs and nouns derived from radicals of which the third consonant is و or ي, the poets not unfrequently use the Indicative form of the Imperfect instead of the Subjunctive or Jussive, and the nominative case instead of the accusative. Examples of B
 the verb: أَبَى اللَّهُ أَنْ أَسْمُو بِأُمٍّ وَلَا أَبٍ God has not willed that I
 should be of noble descent either on the mother's or the father's side
 (for *أَسْمُو*) ; فَالَيْتُ لَا أَرْتِي لَهَا مِنْ كَلَالَةٍ وَلَا مِنْ حَقَى حَتَّى تُلَاقِي (أَسْمُو)
 and I swear, I will not show her pity for weariness or foot-
 soreness, until she encounters Muhammad (for *تُلَاقِي*) ; مَتَنَّتْ نَفْسُكَ : (تُلَاقِي)
 أَنْ تُسَامِيَ دَارِمًا thy soul has made thee wish to vie with Dārim (for
تُسَامِي) ; إِذَا غَرَّ أَنْ يُمَسِيَ الْفَتَى فِيهِ أَوْ يَضْحَا (تُسَامِي) C
 evening or a forenoon in it, fills a man with vain delight (for *غَرَّ*)
 أَلَمْ يَأْتِكَ وَالْأَنْبَاءُ تَنَمَّى بِمَا لَقِيتْ لَبُونُ بَنَى زِيَادٍ : (أَلْفَتَى أَنْ يُمَسِيَ فِيهِ)
 did he not bring thee word—for news travels fast—of what has
 befallen the milk-camel of the Bēnū Ziyād! (for *يَأْتِكَ*) : هَجَوْتُ زَبَانَ : (يَأْتِكَ)
 thou didst lampoon Zabbān, and then thou camest making excuses for having lampooned
 Zabbān,—(so that) thou didst neither lampoon him nor let it alone D
 (for *تُهَجِّجُ*) ; (تُهَجِّجُ) عَوَجِي عَلَيْنَا يُحْيِيكَ أَبْنُ عَنَابٍ : (تُهَجِّجُ)
 'Ibn Annāb will salute thee, i.e. receive thee with honour (for *يُحْيِيكَ*) ;
 وَمَنْ أَرَادَ أُنْسَهُ مَا أُنْسَ لَا أُنْسَاهُ آخِرَ عَيْشَتِي whatever I forget, I shall not forget him
 to the end of my life (for *أُنْسَهُ*). Examples of the noun: أَلْتَأَسَّى فِي مُصِيبَتِهِ
 (أَلْتَأَسَّى) and whoever seeks for consolation in his misfortune
 (أَلْتَأَسَّى) : وَجَدْتُ مَعَالِيكَ أَصْلًا لِشُعْرِي I found thy noble qualities

- A a subject for my poetry (for مَعَالِيكَ) ; تَرَكْن رَاعِيَهِنَّ مِثْلَ الشَّنِّ they have left their shepherd like an old (useless) waterskin (for رَاعِيَهِنَّ) ; كَأَنَّ أَيْدِيَهِنَّ فِي الْأَقَاعِ أَتَقَرَّقُ as if their forefeet were on level ground (for أَيْدِيَهِنَّ) ; وَلَوْ كَانَ طَاوِي الْأَحْشَا جَائِعًا and if he had been hungry and famished (for طَاوِي).

253. The poets occasionally use pausal forms (see §§ 223--230)

- B out of pause. For example : رَضَى for رَضَى in the verse بِسُرُورٍ سَيِّدِي أَخْدُمُهُ إِنَّ رَضَى بِي وَبِسَمْعِي وَأَبْصَرُ with joy, my lord, will I wait upon him, if he be contented with me, and with my hearing and sight (i.e. most willingly and cheerfully) ; رُزَى for رُزَى - رُزَى, in the words مَا إِنَّ رُزَى أَحَدٌ فِي النَّاسِ نَعْلَمُهُ كَمَا رُزِئَتْ no one among men, whom we know, was afflicted as thou art afflicted ; هُوَ for هُوَ, in the half-verse فَلَا هُوَ مِنَ الدُّنْيَا مُضِيعٌ نَصِيْهَ and so he does not lose his share of (the pleasures of) this world.

[REM. At the end of a word the *tawwīn* is sometimes used instead of the letter of prolongation (حَرْفُ الْإِطْلَاقِ), as some read in the Kor'ān lxxxix. 3 يَسْرٍ for يَسْرِي (see Bēdāwī ii. 401, l. 13).

This ن is called تَمْوِينٌ or تَتْرِيمٌ the trilling or quavering prolongation and modulation of the voice (لِلتَّطْرِيْبِ), as in سَقِيَتِ الْغَيْثُ أَيَّتَهَا (لِلتَّطْرِيْبِ),

- D (see Fleischer, *Kl. Schr.* i. 323 seq. and comp. supra § 225, rem.). In like manner the أَلِفُ التَّدْبَةِ (Vol. i. § 368, rem. b) is sometimes lengthened to أَنْ, as in a tradition given by Zamahsārī (*Paik* ii. 95) Fātima is heard crying for her two sons يَا حَسَنَانُ يَا حُسَيْنَانُ. The addition of the ن to a fettered rhyme (§ 193), called التَّنْوِينُ الْغَالِي, is condemned by many grammarians. D. (t.)

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